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ON THE IMPROVEMENT OF MERCIES.

THE close of the year is a time for peculiar reflection. Amongst other things it becomes us to reflect on our mercies, and on our improvement or misimprovement of them.

We are constantly receiving favours from the hand of God. If we take little or no notice of them, it is base ingratitude, and cannot but expose us to the divine displeasure. It is also subversive of our own happiness; for without gratitude to God and benevolence to men, we cannot be truly happy. It is both our duty and our happiness to glorify the Father of mercies. This obligation extends not only to a right use of his mercies, but also to a consecration of ourselves to his service. As christians we are not our own, but are bought with a price, and therefore we should glorify God with our bodies and with our spirits which are his.

Our mercies are either temporal or spiritual.

I. TEMPORAL.

1. The first of these is *Life*. God is the Former of our bodies, and the Father of our spirits. In him we live, and move, and have our being. He holds our souls in life. No man can keep alive his own soul. This is evident, not only from the word of God, but from reason. The wonderful mechanism, and the numerous operations, of the human body; the nourishment necessary to be received from food and sleep; together with the dangers to which we are exposed both by night and by day, and which through the good hand of our God upon us we have hitherto escaped, loudly proclaim, that unless our lives had been preserved by divine goodness, they could not have continued to the present moment.—But we have not been merely preserved; the necessaries and comforts of life have been granted us, and the events which have taken place around us have been wisely ordered. Scarcely have we lived a day, but something has taken place in it to teach us that this world is not our permanent abode, that we are only strangers and sojourners in it as all our fathers were, and to admonish us to prepare for our departure hence. Short, however, as is human life, yet if well improved, it is long enough for all the purposes for which it is given; but much of it has been spent to little purpose, and many portions of it may be considered as blanks in our history. Such is our natural inaptitude to spiritual things, and our proneness to be too much attached to things of time and sense, that we are too unmindful of the Fountain of our being, and of the Source of all our comforts. We might have been cut down as cumberers of the ground, and

dealt with according to our sinful negligence; but thus far the Lord hath helped us, and through his goodness we have not fallen a prey to death. This ought deeply to impress our minds, and influence us to make his glory the supreme pursuit of our future days, that we may be ready whenever the Son of man cometh, whether at midnight, or at the cock-crowing, or in the morning.

2. *The exercise of our reason, and the use of our senses.* Instances of idiotism are sufficiently numerous to teach us what might have been our own condition. We have no claim to these, more than to any other mercies. All is of God; and we not only ought to feel grateful to him, but to employ the reason and senses he has freely granted us, in his service. The faculty of reason, by which we are placed at the head of the lower creation, is in some instances degraded and enslaved by sensual desires. In other instances men are full of the pride of intellect, and make reason the standard by which to judge of truths beyond its grasp. Strange as it may seem, it is not uncommon to find men of strong powers of mind greatly mistaken in their judgment of divine things; while it is common to find men of but moderate capacity, who submit their reason to the word of God, forming a good judgment respecting them. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" The highest exercise of reason is to bow to divine revelation. To stumble here will be fatal.—Our *senses* too were given us by our Creator as the means of our safety and comfort, and they lay us under obligation to glorify him. Had we the use of hearing only for one hour in the day, for one day in the week, or for one month in the year, which might have been our condition, how different should we then feel respecting it to what we now do! Or, were it thus with our sight, should we not then set a greater value on this inestimable blessing? And that it is *not* so, either with our hearing or with our sight, is not attributable to our goodness, or to the excellent use we have made of these senses, but to the mercy of God. Instead of hearing with attention and delight the words of God, and of beholding with astonishment and praise his wonderful works, have we not listened to vain words, and have we not looked with an evil eye on the objects around us?

3. Our *country*, and the *period of our birth.* We might have been brought into existence when popish darkness overspread the nations of Europe, and when but small progress had been made in letters, arts, and sciences. Or we might have inhabited some barbarous part of the world into which the gospel never yet reached. History informs us that when Plato the philosopher was near death, he solemnly thanked God that he had made him a man, and not a beast; that he had made him a Greek, and not a barbarian; and that he had caused him to live in the time when Socrates lived, who was so great a luminary. Shall a heathen, even though a philosopher, think more highly of God and his goodness, than christians? The time in which we live is favourable to our instruction in the knowledge of God and his Son Jesus Christ; and the country in which we were born may not improperly be called the Judea of the world.

Yet, surrounded with blessings, have we not been unmindful of him from whom they came, and lived as though we were not dependent upon him? Have we used his favours to his glory, and sought the good of our fellow-men; or have we dishonoured his holy name, and been guilty of conduct pernicious in its influence upon those among whom we have lived?

4. *Health and strength.* Many of our fellow-men have but little health, while others of them have not the proper use of their limbs. Sickness, or lameness, is their constant companion. They scarcely know the pleasure of ease, or the happiness of free and unrestrained motion. In the morning they say, "Would God it were even!" and at even they say, "Would God it were morning!" Timidity and trembling continually hurry the spirits of others; they are almost in constant fear lest some great evil is about to befal them. A few days sickness, or a few hours pain; a few weeks of lameness, or of great mental depression, would convince us of the value of mercies, which by reason of their continuance we do not sufficiently prize. So prone is our nature to forgetfulness and ingratitude, that after afflictions have come upon us only for a short time, and have made us think that we would never again become so insensible, yet when God has removed them we have soon returned to that careless indifference, which while they lasted we professed to lament and condemn. Could we rightly understand the value of daily and hourly blessings, and be suitably impressed with the thoughts that we may soon be deprived of them, and that we must give an account to God for the use and improvement we make of them while they are continued, we should be deeply humbled before him for our abuse of his goodness.—If at any time our hearts are disposed to murmur against God, because things are not with us as we could wish, let us then think upon our unworthiness, and remember that we do not deserve the least of his mercies or the smallest of his favours; that instead of murmuring against him, or of being disquieted with our condition, it becomes us to acknowledge our sinfulness, and to implore his pardoning mercy for our misapplication of his blessings. Must it not be highly offensive to God that we should abuse his kindness, and yet complain because he is not more kind? Such conduct should make us fear his righteous displeasure. It is our duty to be contented and thankful under all circumstances, assured that if we love God, all things, whether sickness or health, ease or pain, lameness or soundness of limbs, shall work together for our good.

5. *The bounties of Providence.* Though we do not possess so much of these as some others, it will be well if we make a proper use of what we have. The guilt charged upon Israel for the abuse of providential favours, may to a considerable degree belong to us. "She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold which they prepared for Baal." The determination that follows shows God's righteous displeasure at their conduct, and is enough to make us tremble for the safety of our mercies. "Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my

flax, given to cover her nakedness." Hos. ii. 8, 9. At the very time when she expected to receive the fruits of the earth, her enemies would invade her country, and carry them away. The favours they had so greatly misapplied would be given to others, and they would be required to learn their value by being deprived of them.—It is not necessary in order to our being required to improve the bounties of Providence, that all men shall enjoy an equal portion of them. No man should neglect to improve what he has, because he has not more. God is not indebted to any, therefore none ought to find fault. He who has received little, should not envy him who has received much; for he has both the greater labour to perform, and the greater account to give: nor should he who has received much despise him who has received little; for the difference is not made on the ground of human merit, but by the good pleasure of God.

II. SPIRITUAL.

1. *The word of God.* To have neglected this, will be to have lived in the midst of light, and to have walked in darkness, to our eternal misery.—The word of God is an inestimable treasure; every man will value it in proportion as he is able to understand its meaning, and to appreciate its importance. It contains truths that could not otherwise have been known. It opens to our view that world into which we must shortly enter. It exhibits the joys of heaven and the miseries of hell, and declares that in compassion to our souls God sent his only begotten Son into this world, that by his obedience and sufferings he might save us from those miseries, and bring us into the possession of those joys. Nature in all its forms proclaims the power and majesty of God; but the book of inspiration sets forth his moral perfections, uniting their beauty, and displaying their excellence, in the redemption of mankind by the blood of the cross. If these scriptures were scarce or dear, so that we could not obtain them, our not being intimately acquainted with their contents would be somewhat excusable; yet even then the necessity of instruction would fully justify the utmost difficulty in obtaining them. But they are cheap and plentiful, and suited to every condition of men; their doctrines and precepts, their promises and threatenings, are adopted to persons of small capacity; even a wayfaring man, though a fool, if he be disposed to learn their meaning, shall not err in any thing of importance, so as to affect either his present comfort, or his future happiness. This should endear them to our hearts, and incline us to study them with proper attention, that being wise to our own salvation we may also know the value of the souls of others, and by all possible means express our desire to promote their welfare. To have a scriptural view of the benevolence of Jesus Christ, manifested in his redeeming our souls at the price of his own most precious blood, would influence us to diligence in doing any thing which through the divine blessing might be instrumental to save the souls of others; it would not then be possible that we should be indifferent to this great object, but we should readily become all things to all men that we might by all means save some.

2. *The public ministry of the word;* not by beings of a supe-

rior order to ourselves, but by men whose difficulties, temptations, and sufferings are like our own. When Jesus Christ ascended into heaven, he commissioned his disciples to go into all the world, and preach the gospel to every creature. From that time to the present a succession of men have been raised up in the church with gifts and grace qualifying them for this great work; and though millions of our race have lived and died without hearing the gospel, yet unto us is the word of this salvation sent. We are favoured with this ministry, and one Lord's day after another can sit under our own vine and fig-tree, none daring to make us afraid. We can dwell in the house of the Lord, to behold his beauty and to inquire in his temple; a privilege that we ought diligently to improve to our edification and comfort, that we may be prepared to instruct others according to the ability God has given us. Many sit under the ministry of the gospel who are destitute of an experimental acquaintance with its effects upon the heart, to whom the preacher is as a very lovely song of one that hath a pleasant voice, and can play well on an instrument. Ought we not therefore seriously to examine our own souls, lest we cry "Peace, peace," when there is no peace? The loss of a soul in any circumstances must exceed all our ideas; but the loss of souls so highly favoured as ours, would be far worse than the loss of theirs who are differently situated. It will be more tolerable for the inhabitants of Sodom and Gomorrah in the day of judgment than for those who perish from under the gospel. O how painful the thought, how distressing the idea, of being driven from God to dwell in endless despair! to hear him pronounce the dreadful and irreversible sentence, "Go, ye cursed, into everlasting fire, prepared for the devil and his angels." No tongue can express, nor imagination conceive, the horror that must then seize the soul, and hold it fast to eternity. He that despised Moses's law died without mercy; of how much sorer punishment shall they be thought worthy who have trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing! *Sorer* punishment than dying without mercy, must be dreadful indeed. It will then signify nothing to us whether we have been exalted to the highest rank in society, or depressed to the lowest; the prince and the peasant, the man of wealth and the poorest beggar, will be equally regarded by the Judge, and no distinction will be made but on the ground of moral character.

3. *Access to God through Jesus Christ.* He hears prayer, and has promised that none shall seek him in vain; shall we then neglect to pray? Do we not need pardon for our many and great offences against him? The man who never prays, can have no proper sense either of the character of God or of his own necessities. Prayer is of great use to men. Saints have proved its advantages; and when sinners have called upon God by prayer, he has always heard and answered them. When it can be truly said of any man, "*Behold he prayeth,*" whatever may have been his former character, God will very soon send him a message of mercy. To live without prayer, is like saying that we are

independent of our Maker, and that we need not his favours: it is indeed practical atheism, a disavowing of the God of heaven, and an acting as if we needed no assistance from him. Such a disposition is much to be dreaded; for he that fears not God, and does not pray to him, cannot be happy in his own soul, neither can he be spiritually useful in the world; but to fear God, and to live in the constant exercise of praying to him, is an expression of our dependence upon him, and of our desire to do his will. Prayer is the christian's best weapon; by it he overcomes his most powerful enemies; it penetrates the darkest cloud that can overshadow him, and it obtains for him, from the Father of mercies, that peace which passeth knowledge and understanding. It softens his heart, and melts his soul to gratitude; it expands his mind with pity and kindness both to the bodies and the souls of men; it elevates his mind above the trials of this mortal state, and raises his affections to God. To neglect so great a privilege is much opposed to our own comfort; for this privilege is an effectual remedy in all our afflictions. It will not indeed actually remove them, but it obtains strength by which we are enabled to bear them with submission to the divine will. In answer to prayer God says to his people, "My grace is sufficient for thee." Let us therefore be diligent in this duty, never living a day without repeatedly looking up to him through the mediation of Jesus Christ, earnestly praying for grace, that we may both glorify him in the station of life in which his providence has placed us, and be properly concerned for men of every description. Thus we shall not only be blessed, but be made blessings in our day and generation, and like the father of the faithful convey blessings to our posterity.

The disposition pleaded for in this essay, and which ought to be cultivated by every christian himself, and promoted by him in others, would give an additional impulse to missionary exertions, and greatly assist in spreading the gospel through the dark nations of the earth. Happy is the man who lives under its influence. GREEN.

On the Interpretation of the Figurative Language of Scripture.

(Concluded from p. 460.)

Before the present series is concluded one important topic claims our attention; namely, the analysis of Figurative Language founded on genealogical identification. In this case, the main object is to ascertain what portion of meaning is to be applied to the ancestor, and what portion belongs to the descendant. In order, therefore, to proceed on sure grounds in our inquiries, we shall have recourse to the New Testament, and see how the Apostles interpreted such passages as illustrate the subject now under consideration. Thus in Ps. xxii. 22, David says, "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee:" and this passage seems applicable either to David or to Christ.—But in Heb. ii. 11, 12, we are furnished with an infallible interpretation; for there the Apostle Paul applies the citation to Christ alone, and founds upon it a proof of the Saviour's condescension in not being ashamed to call believers his brethren. Now on ex-

amining the succession of links that compose the chain of ideas in the twenty-second Psalm, we shall perceive the reason why Paul's interpretation included Christ and excluded David. For when David says, "I will declare thy name unto my brethren," he introduces this conduct as the glorious result of *the death of the cross*, or that piercing of hands and feet which was connected with the sufferer's garments falling to the share of barbarous executioners. As, therefore, these indignities were never experienced by David who died a natural death, so nothing that follows in the Psalm AS A CONSEQUENCE of these indignities can be applied to David, but must be applied to the Messiah ONLY.—This restrictive principle is also sanctioned by Peter's quotation from the sixteenth psalm. For Peter proves the exclusive reference to Christ by one passage only; namely, "thou wilt not leave my soul in Hades, neither wilt thou suffer thine Holy One to see corruption:" and yet this citation or link in a series, does not appear without its associated links, which are introduced in Peter's quotation as having an equally exclusive reference to the Messiah. Nor is it difficult to perceive the reason of this continuity of restriction: for though David might have said, "*My* flesh shall rest in hope," yet he could not have said, "*My* flesh shall rest in hope BECAUSE thou wilt not leave *my* soul in Hades, nor suffer thine Holy One to see corruption," Acts ii. 26, 27.—So again, the last part of the quotation would have applied to David, had it not been inseparably connected with an account of David's Lord: but as it stands, it is used in opposition to seeing corruption; and consequently, *in that sense*, the expression applies to the Messiah ONLY, who instead of seeing corruption, burst the barriers of the tomb, and THUS was introduced to "*the ways of life*."

From the foregoing examples then, it appears that when a sentiment would, if detached, apply either to the ancestor or to the descendant, we must apply it to him to whom it is restricted by its connexion; and, if the sentiment is not restricted by its connexion, it may be applied both to the ancestor and to the descendant. If, however, no check to a literal interpretation exists in any part of the whole connexion, these rules are superseded, and the language is to be understood literally.

In order to apply the general rules now laid down, we may quote Ps. xli. 9 and Ps. cix. 8, in which passages we read, "Mine own familiar friend, in whom I trusted, who ate of my bread, hath lifted up his heel against me."—"His days shall be few; and another shall take his office." Now here are six particulars which may be divided into three classes:

1st. Proverbial Expressions;
2ndly. Historical Facts; and
3rdly. Predictions.

First, what happened to David, happened also to our Lord, in having a traitor among his most intimate associates. Hence two of the six particulars were each twice verified. For David might truly say of Ahithopel, "*he ate of my bread*," as that traitor was his COUNSELLOR, 2 Sam. xv. 12:—and when it was said to David, "Ahithophel is among the conspirators with Absalom," David might very properly say, "*he hath lifted up his*

heel against me." Our Lord also applied the same language to Judas, when he said, "I know whom I have chosen: but that the Scripture may be fulfilled, (or verified,) *He that eateth bread with me hath lifted up his heel against me,*" John xiii. 18.—Now, when this language is referred to David, it is historical; but, when applied to the Messiah, it is prophetical: and from this *double application*, it may, for the sake of distinction, be called *proverbial*.

With respect, however, to the real confidence reposed in each of the traitors, there was, doubtless, a striking difference. For our Lord "needed not that any should testify of man; for he knew what was in man," John ii. 25. Hence the man who was *trusted in* appears to have been Ahithophel and not Judas. Thus then the words "*mine own familiar friend in whom I trusted,*" are to be considered as purely historical; and this may account for our Lord's quotation of the passage, without introducing the connexion, which expresses *the familiarity of friendship*, and the *unsuspecting confidence* of the party that was to become the victim of treachery.

There are, moreover, in the third place, two particulars that do not seem to fit Ahithophel. For though he, like Judas, made his days few, in cutting them short by an act of suicide; yet his untimely death does not appear to have been regarded as a token that another man was to be set apart with great solemnity, as a successor in his office. But such was the interpretation put on the death of Judas; and Matthias was the Apostle whom Providence marked out as the individual to whom the prophetic records had a reference where it is said, "ANOTHER *shall take his office.*" In fact, the whole quotation from the 109th Psalm seems to be a direct prophecy concerning Judas; for if the words "*another shall take his office,*" be really a prediction and even a directory, then that very prediction makes another prediction of the words "*His days shall be few,*" because the appointment of the successor is founded on the untimely death of Him whose days were to be so awfully terminated.

But to advance to another point, it may be observed that when Figurative Language owes its existence to a preservation of symmetry, the interpretation of the accommodated figures must be regulated by the connexion. To illustrate this we may advert to Is. ix. 14, where we read, "The Lord will cut off from Israel HEAD and TAIL." Now from the connexion of this passage it appears evident that the word *head* is a figure founded on resemblance, and indicates superiority; whilst the word tail is a subservient figure, being introduced to fit the word *head* on the principle of accommodation. Hence the word head is to be first supplied with its appropriate interpretation; and then the *remaining* portion of meaning is to be applied to the word tail, whether that word conveys any idea of resemblance or not.

On this principle we may proceed in an interpretation of the first and second Apocalyptic vials: for if the SEA-girt isles, or MARITIME countries, are called the SEA, from an association of ideas; then INLAND or CONTINENTAL territories are viewed in contrast, and thus by the symmetry of Figurative Language are called

the LAND or EARTH. It may not, then, be improper to observe that, in the year 1517, God regarded the "low estate" of his Church by introducing a period that bore a resemblance to the REFORMATION of the Jewish Church in the days of Hezekiah. For as that pious king "OPENED the doors of the house of the Lord," (2 Chron. xxix. 3,)—so in the days of Luther, it was as if "the temple of the tabernacle of the testimony in heaven "was OPENED," (Rev. xv. 5.)—But though "ALL NATIONS" were ultimately to "come and worship before" Jehovah, yet "no man was able to enter *into* the temple, till the SEVEN PLAGUES of the seven angels were fulfilled," (Rev. xv. 4, 8.)—We turn our attention, therefore, from the Reformation AS A CAUSE, and contemplate the *first* of its EFFECTS that assumed the character of a PLAGUE, the "fulfilment" of which was a removal of the first portion of the sevenfold classification of obstacles to the blessedness of the nations. Thus then the first *plague* introduced by the pouring out of the first vial, appears to have been the Progress of the Reformation in Germany and other CONTINENTAL Territories, which progress, though it did not destroy the *vitals* of Antichristian Power, was nevertheless painfully felt as "a noisome and grievous" calamity, by that CONTINENTAL mass of agency which acted in concert with the Papacy.

In the next place, however, the Reformation found its way into the bosom of the deep, or the islands of the SEA, when a new train of causes produced a new and distinct train of effects. The power of the Papacy received its first check in this country in the year 1535, when Henry the Eighth was declared Supreme Head of the Church of England. Had the Reformation, however, nothing better to recommend it than the principles of that monarch, no serious man could ever have ventured to speak in its praise. But Providence overruled the event, and infinitely better agency succeeded, so that the piety and constancy of some of the best men that ever Britain produced, laid the foundation of that Reformation which made both England and Scotland as inefficient for the support of the Romish Church as a SEA OF BLOOD would be for the support of Human Life. Thus in this latter stage of Reformation in the British Isles, we have an event to correspond with the *second vial.* We must bear in mind, however, that this corresponding event is not the transaction of a day or a year, but must be allowed to include every check to the return of Popery from Nov. 17, 1558, to Nov. 5, 1688, or the Era of the Glorious Revolution, when England was delivered from her fears.

In hastening to the close of this paper, it may be proper to remark, that when there are several objects of one kind, the Scriptures seem sometimes to have adopted the language of plurality to express individual agency. Thus in Acts vii. 38, it is said of Moses, "This is he that was in the church in the wilderness with the ANGEL which spake to him in mount Sinai, and our fathers who received the *Oracles* of life to give unto us;" whereas in Heb. ii. 2, the same *Oracles* are called "the word spoken by ANGELS." So again though both prephecy and history conspire to declare that

three of the ten horns which Daniel saw in vision were eradicated amidst surviving powers, and though history still further testifies that eventually only ONE or TWO of the ten *Original* Civil Powers remained attached to the Papacy, yet in every statement made in the Apocalypse concerning these Civil Powers, they are represented as TEN horns or THE horns. Hence we perceive that in a symbolical representation of changing kingdoms, a view is given which coincides with a particular part of their history without surveying them at every point; so that a change from plurality to unity in the objects intended, is not always designated by the language adopted.

In closing this series, some apology may possibly be deemed necessary for the introduction of so many passages from the Apocalypse. But the writer conceives that there is better ground for a *devout* and *prudent* attention to that book than the use some have made of it would lead us to suppose. In short, it was Jesus who sent that communication, (Rev. xxii. 16,)—and he is the Great Prophet concerning whom Jehovah has said, "Whosoever will not hearken unto MY WORDS which HE shall speak in my name, I will require it of him," Deut. xviii. 19.—Nay, if a man cannot *read* the Apocalypse, it is a blessing for him to *hearken* to it. For it is said in Rev. i. 3, "Blessed is he that READETH, and they that HEAR the words of this prophecy."—It is, indeed, delightful to reflect that this benediction applies not only to the Apocalypse, but to every part of the Sacred Oracles. Nor will any power on earth or in the regions of woe be able so to dishonour the Scriptures by misapplication and misinterpretation as to prevent the accomplishment of the inconceivably important purposes for which those Oracles have been communicated. For Jehovah himself has said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall NOT RETURN UNTO ME VOID, but it shall accomplish that which I please, and it SHALL PROSPER in the thing WHERETO I sent it." Is. lv. 10, 11.

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ORDINATION SERMON BY MR. FULLER.

"*Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*"

1 Tim. iv. 15, 16.

WHAT will now be offered is to be regarded as brotherly counsel: the authority that belongs to it is founded on being the command of God.

The whole of this Epistle is full of important instruction relative to your work. In this part of it, Paul more particularly addresses a young minister.

In the 12th verse we have a singular exhortation, *Let no man despise thy youth.* One would suppose that Timothy might have been ready to ask, "Is it in my power to *prevent* my being *despised?*" But to this Paul in effect replies, "You may not be

able to prevent your being *disliked*; but if you are *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity*, it will not be in the power of *any* man to *despise* you. Contempt is not a voluntary exercise; we may *dislike* where we cannot *despise*; consistency and uniformity will raise a person above contempt.

Paul intended to see his dear young friend. Till then he counsels him to improve his time. *Till I come, give attendance to reading, to exhortation, to doctrine.* When he should see him he would impart many things; but in the mean while he must lose no time.

Give attendance to *reading*. God knows all things at once; but before you and I can impart to others, we must learn; we must read the word of God; yea, any thing that may aid us: the nature of our work requires this.

Give attendance to *exhortation*. The term implies that kind of instruction which is given *from house to house*, Acts xx. 20. That man of God who wishes to be useful, will not confine his labours to the pulpit; he will embrace those opportunities in which he can speak to particular cases from house to house.

Give attendance to *doctrine*. The doctrine of the gospel is a *mine*. It will furnish you with employment during your whole life. Christ crucified is the soul of the gospel: take away this, and there is nothing left worthy of the christian ministry.

Neglect not the gift that is in thee, which was given thee by prophecy. This gift seems to have had something extraordinary in it: yet it required improvement;—neglect it not. Even the extraordinary communications of the Holy Spirit required improvement: much more then, my dear young friend, those ordinary gifts with which God hath endowed you. Meditate therefore upon these things.

I will consider, 1st. the exhortations; 2dly. the motives.

I. The EXHORTATIONS.

1. Meditate on these things. Meditation is profound and fixed thinking. It is of great importance in the christian ministry. Some have attempted to depreciate diligent study; yet God's word ought to be hearkened to rather than the sloth of men. And what does that say? "Meditate on these things." We are not to expect miracles in finding out the particular meaning of this or the other part of the word of God, without prayer and meditation.

The apostles found it necessary to rid themselves of the care of the poor, that they might give themselves to *prayer*; and shall we attend to this work without it?

The passage that is generally abused for setting aside the necessity of study, is that in the 10th of Matthew;—"Take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak." But this evidently respected christians when they were to be brought before magistrates. Now all forethought in this case would have been perplexity; and it was the decree of the Saviour that they should not perplex themselves, but in calmness possess their souls.

But when it relates to the christian ministry, *then* the injunction is, "Meditate upon these things; give thyself wholly to them." A wiser man than you or I found it necessary to meditate:

hence he sought out *acceptable* words, even words of truth. "The words of the wise are as goads, and as nails fastened by the masters of assemblies." These are the words that will do good. My brother, do not study *fine words*, but *acceptable* words; such as shall fasten upon the conscience and upon the heart; such as shall affect your own conscience, and lodge in the consciences of your people. But in order to this you must "meditate on these things, and give yourself wholly to them."

To meditate, &c. supposes that there are great depths in the gospel,—in the things of God. This is everlasting; it is ever during truth. The gospel is the wisdom of God, and the power of God. Here is great scope for you to meditate. We may read the scriptures a hundred times, and yet be on the surface of its contents. It is by meditation that we dig into these mines of truth. Never imagine that you have fathomed the subject; that you know all the truth: there will always be depths beyond your discovery. It hath often been pleasing to me, that after I have thought the most upon a subject, some one of my brethren takes a new view of it. I have been ready to say, Ah! I never thought of that. Then meditate still. Never say, "I *have* meditated on *that* subject." Meditate upon it again.

Paul speaks as if he had every thing to *learn*, when he had been years in the work. Hence his language, "That I may know him, and the power of his resurrection!" It seems as if this language would have fitted his lips when he first set out in the work; but we find it fitted his lips till he became hoary in the Lord's service. If Paul found there were depths beyond his reach, then meditate upon divine truth.

The angels are represented as being in the attitude of study, that they may know something of the mystery of redemption. "Which things," says the apostle, "the angels desire to look into." If then the highest orders of beings desire to look into them, it implies that there are great depths in the work of redemption. Mix faith with what you read, and there is no subject in all God's works like this. To meditate on this is the work of the blessed above. And it is beginning the work of heaven to begin to meditate on these things here in this world. Then meditate on these things.

2. Not only "Meditate," but "Give thyself wholly to these things."

Why are we exempted from the avocations of life? Why is it that they who preach the gospel must not be entangled with the things of this world? Why is it that they who preach the gospel are to live of the gospel? It is not that we should spend our time in idle gossipping, in saying *How do you do?* &c.; but that we may give ourselves wholly to the work of the ministry, to meditation and prayer.

Industry in mental and spiritual concerns is of the first importance to a christian minister. To feel at home in the study; to feel that when you are interrupted, it is an interruption in your work; this is to exemplify what is here taught, "Give thyself wholly to these things."

This is a work that is enough for a mind of the greatest strength. It is work that filled a Saviour's hands. It is not a light work; it merits all your care.

I grant that many who sustain

this character seem to have but *little to do*. They seem to be sauntering from place to place, from one end of the week to the other. It is not, however, because they have nothing to do, but because they have no *heart* for it. Such a man had better pursue any vocation than that of the *ministry*: he had better be any thing than stand up to preach the gospel, unless he can give his *whole heart* to it. It is giving himself wholly to this work, that will be the great preservative against temptations. If we be idle, we shall find temptations enough to lead us from the paths of purity. But to give ourselves wholly to these things, will be the great preservative against these evils.

Some read these words, "Meditate on these things, and be thou *in them*." Which intimates not only that the *whole time*, but that the *whole heart* must be *in* them. It is dreadful work to be engaged in the ministry if the heart is not in it. To deliver a sermon or two on a Lord's-day from habit, is *very easy*; but not to have the heart engaged in this work is shocking. You had better do any thing than be a minister, if your heart is not engaged in it. Then meditate on these things, and give thyself wholly to them.

3. "Take heed unto thyself."

It is not unusual for the apostle to begin with this exhortation. It was thus when he addressed himself to the elders of the church at Ephesus. "Take heed unto yourselves, and to all the flock over which the Holy Ghost," &c. Acts xx. 28. It is but to little purpose to watch the souls of others, if we neglect our own. There is but little ground to hope that our counsels will be of use to others, unless they are prefaced by example. Watch over your own spirit. Be concerned to walk with God, or you will not feel that zeal which it is necessary to feel in the discharge of your work. The people expect that you should be alive. But if you walk not with God, that zeal, that love, that ardour you discover, must all be put on. And what an awful thing that is! This is hypocrisy! My brother, take heed to thyself. Neglect not private prayer. This is the means by which the lamp is filled. The lamp must be filled, or you will not make manifest the truth. O take heed to thyself. How can you recommend the Saviour to *others*, unless you are in the habit of committing your own soul to him. But if you are in the habit of doing this daily, then you can say, "That which we have handled and felt of the good word of life, that declare we unto you, that ye may have fellowship with us.

Do not barely watch your behaviour and conversation. There is such a thing as being prudent and circumspect here; but if it be not accompanied with a watchfulness of the heart in private, according to that advice, "Keep thy heart with all diligence," it will only be a guise of hypocrisy, which will be seen through; or if men see it not, remember God does.

Take heed then to thyself. Look to your heart, to your motives, to the state of your soul before God. If all be right with God, it will not be difficult to persevere in your work. If all be right with God, it will not be difficult to preserve all right with your fellow-creatures. This will follow of itself.

4. "Take heed to the doctrine."

It is of great concern that a minister keep to the proper point of evangelical doctrine. We must take heed that we swerve not from the truth. We are in danger of losing the simplicity of the gospel. We may be in danger from the authority of great names; or the well-known views of those we preach to. It is a great temptation, "We ought not to displease the people." It is true we ought not to displease them, out of *humour;* we ought to please every man for his edification. But if the question be whether we shall please men or God, do not hesitate here. Preach the gospel as contained in the scriptures, that you may be able to say, "I have not shunned to declare the whole counsel of God; I am pure from the blood of all men."

It is possible for a minister not to go into any remarkable errors, and yet all his life he may be on one side of the doctrine of the cross. We may deliver sermons, and deliver them well; and yet they may have very little of the savour of Christ in them. The leading theme should be the doctrine of the cross. Otherwise it is like a speech uttered by a bad character unto them that are the sons of the most high God.

It is of importance that every sermon have something of the doctrine of the cross in it. For it may be a stranger comes in to hear us, but there is nothing that is suited to his state and condition. Suppose the day of judgment comes. This stranger is interrogated, "Do you know nothing of the way of salvation by Jesus Christ?" He replies, "No. I went once to such a place to hear, but the subject that morning did not relate to Christ, and so I am lost, for ever lost." Let all we preach have some relation to the cross.

5. Not only Meditate upon them, but "Continue in them." There is enough in the gospel to last your whole life. It is an awful thing when a man sets out well, but ends ill; to set out well, but before he finishes for all to be covered with a cloud. Then not only meditate upon them, but continue in them.

II. Consider the MOTIVES by which this stands enforced.

Motive 1. By meditating on these things, &c. thy profiting will appear to all.

God's gifts will grow; they will grow in grace and acceptableness. It is pleasing to see in a minister a growth. You pray that your people may profit, but that is not likely to be the case unless you grow. If your heart is in these things, then your profiting will appear. Many ministers are stationary through life; they seem to make no progress. Their hearts are no more imbued with the gospel than at first, perhaps not so much. Their youthful zeal has expired, and how do they appear? Do you give yourself wholly to these things, that your profiting may appear to all.

There is room for growing; and the longer you continue in the work, the more you may grow. Those who thus grow, when vivacity fails, will yet bring forth the fruits of meekness and wisdom.

There was a man that said, when hoary locks covered his head, "I have fought a good fight, I have finished my course: henceforth there is laid up for me a crown of righteousness."

Do you think that this great man declined when youthful vigour declined? No, he continued

to grow even to the last. Do you go on to grow that your profiting may appear unto all.

Motive 2. Your own salvation. "That thou mayest save thyself."

I trust I need not say to you, that you cannot save yourself in one sense. No; this is altogether from the Saviour. Yet you may be active in one part of it. "Save yourselves from this untoward generation." In fleeing to the refuge that is set before us, we are active. If in the ministry you faithfully and humbly declare the whole counsel of God, in the spirit that is here described, it will issue in your own salvation. But if you give yourself not wholly to these things, if you cease to continue in them, it may be your own soul may perish for ever.

Motive 3. The salvation of others. It is only instrumentally that you can save any. We preach the gospel, but it is the power of God that makes it effectual. Meditate then upon these things; give thyself wholly to them, that thy profiting may appear to all: take heed unto thyself and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee. If these considerations do not possess a weight to enforce what hath been said, I know of none that will. Consider what I say, and the Lord give you understanding in all things.

Increase of Popery in England.

By the "Laity's Directory for 1823," it appears, there are in London and its vicinity twenty-two Roman Catholic chapels; in other parts of England and Wales, eighty-four; and one in Glasgow. The new chapel in Moorfields, called "St. Mary's," is mortgaged for £10,000, which sum is covenanted to be paid in five years. To pay off this sum, weekly and monthly subscriptions are already commenced. To encourage contributions towards a chapel at Westminster, it is said, that "on the first Sunday in each month the mass at eleven o'clock, with benediction of the sacrament, is offered up *for the benefactors of the chapel both living and dead.*" For the *Somer's-town chapel,* "benediction of the Holy Sacrament on Wednesday's at six in summer, and at five in winter. Every second or last sunday in each indulgence, instead of catechism, the Sodality will join in *the office for the dead,* which will be followed by prayers in *preparation for a happy death.*" At Liverpool, it is said, "There is no instance in which the rapid increase of those professing the Catholic religion, can induce greater surprise and satisfaction, than in that of the town of Liverpool; it appears that more than thirty-three thousand Catholics are resident therein. The whole number of its inhabitants according to the last census, is 141,487." From this it appears, that nearly one-fourth of the total population of that large commercial town are Papists, confiding in the intercession of the Virgin Mary, and adoring a consecrated wafer.

I have no wish that the religious liberty of even the professors of such a corrupt christianity should be restrained from professing and propagating their sentiments, but I am exceedingly desirous that their zeal should not outstrip that of Protestants, more especially of Protestant Dissenters! We cannot indeed flatter persons by promising to assist them by our prayers after their *deaths,* nor to grant them

plenary indulgencies and pardons during their lives, if they will contribute towards building our chapels, or supporting our schools; but we should certainly exert all our energies in "commanding all men every where to repent;" and in directing them to Christ the only sacrifice for sin, and the only intercessor at the right hand of God. Let us preach to them to "turn from these vanities to serve the living God."

MR. SCOTT'S COMMENTARY.

THE excellent Commentary of the late Rev. T. Scott, (ed. 1809) contains, in the Old Testament, according to his divisions, 1451 sections of practical observations; add to this 40 for the preface and the introductions to the 39 books, and the whole will be 1491. By reading 6 of these divisions daily, the whole will be perused in 248 days; i. e. by September 6th, and a few sections over.

The New Testament contains 774 sections of practical observations; add to this the introduction to the New Testament, and those to the 27 books of the same, and the whole will be 802 sections, which, if begun on the 7th of September, may be read through, at 7 per day, and the last two or three days of the year will be vacant. Thus may the whole of this laborious work, so full of rich devotional theology, be perused in less than one year.

Sections.
1491 Old Testament
802 New Testament

2293

Sec.	Days	Sec.
6) 1491 (	248	3 remainder
7) 802 (	114	4 remainder

362

From Jan. 1, to Sept. 5 .. 248 days
——Sept. 6, to Dec. 31 .. 117 days

365

P.S. If the reader pause at the end of Mark's gospel, and begin Luke Oct. 1st, he will find the above work reach exactly to the 31st of December, with only three sections for the closing day of the year.

I can testify, with gratitude to God for the sweet fruits of the revered author's labour, that reading the sacred scripture with the comment daily, on the above plan, is the most delightfully profitable exercise I ever engaged in. The connection and beauty of divine truth, with the excellent remarks of the commentator, and the unequalled practical observations on every part, render the Bible daily more and more lovely in my eyes: may your readers try this plan, and I doubt not they will find it so too!

It is very easy to mark, with a pen or pencil, the places where each day's reading should begin; this may be found very useful to the careful reader.

If the insertion of these hints should promote, in the smallest degree, attention to the sacred word of life, and thereby benefit precious souls, great will be the joy of your constant reader,

B. H. B.

HUMILITY.

"HUMILITY is the source of true meekness. To be meek towards others we must renounce ourselves. He who despises himself is content to be despised. He who thinks nothing due to him, will not think himself neglected." FENELON.

"Whenever I spy a fault in another, I am determined to look for two in myself, and they will not be far to seek." ADAM.

Review.

Article by Mr. Southey in the Quarterly Review.

"Mr. Editor,

"In the *Quarterly Review* for April last, No. 57, I met with some things which surprised and stumbled me. Permit me to ask your assistance, or that of your learned correspondents, in answering the following Queries.

"1. Is the reviewer of Burnet's History of his own Time, justified in representing Neal's History of the Puritans as 'the most dishonest book in our language, Dodd's Roman Catholic Church History *not* excepted?'" p. 166.

"2. Is it quite certain that our church-establishment is 'the greatest of all our blessings?'" p. 199.

"3. On what good authority can it be stated that King William 'confessed he did not care what became of the world when he was out of it?'" p. 204.

"4. The same reviewer, speaking of the period that followed the *Restoration*, says, 'Owen, Baxter, and How, (a milder and happier spirit than either,) and others of the Nonconformist divines, atoned now, in some degree, to the nation, by the services which they rendered the cause of christian morals, for the offence which they had committed in blowing the trumpet of rebellion, or in assisting at its triumphs.' Is there any thing like truth or equity in this statement? I am, Sir,

One of your constant readers."

Bow, Oct. 16, 1823.

When our correspondent is informed, that report attributes the review of "Burnet's History of his own Time" to the *Poet Laureat*, whose tory politics, and high-church predilections, have been so notorious, he will perhaps account, without further inquiry, for all that is said in the above quotations in favour of the church-establishment, and against the nonconformists. Nor is it at all wonderful, that the illustrious King William should be represented by him as having been governed by a narrow and selfish spirit. He was not a *jure-divino* monarch, and he assisted in displacing a jure-divino archbishop;—high crimes and misdemeanors these in the constitutional king, which men who, like Mr. Southey, have *apostatized* from the principles of Milton and Locke, will never forgive!

Perhaps the tirade upon "Owen, Baxter, and Howe," is to be considered as a *poetical* flight, though expressed in *elegant* prose. Had these distinguished puritan ministers become *conformists*, or accepted the vacant bishopricks, (which Calamy and Baxter refused,) we should have heard nothing of "blowing the trumpet of rebellion," &c. &c. That they took part with the parliament when the nation resolved to shake off a tyrannical yoke, reflects no disgrace upon their memory, except in the estimation of those who would probably undertake to prove Laud's political acts to have been immaculate, and his persecutions of the Puritans praiseworthy attempts to support an *apostolical* church;—"the greatest of all our blessings!"—O yes, a much greater blessing than the "Act of Settlement!" or even the *Act of Toleration!* or than the *prerogative* by which the king, as *the head of the church*, nullifies the *spiritual* powers of the two houses of convocation!—Alas! Alas! for America; how can she expect to prosper, without "the greatest of earthly blessings?"

What is intended by the "Nonconformists having *atoned* in some degree to the nation, after the Restoration, by the services which they rendered in the cause of christian morals," is not very obvious. Was it their setting the nation "an example of bearing afflictions with patience?"—Was it that two thousand of them submitted quietly to be expelled by the "Act of Uniformity;" and to be as it were expatriated from their social circle by the "Five-Mile Act?" or to be hunted, as if they had been wild beasts, by the informers created by the "Conven-

ticle Act?" or that they and their friends in parliament submitted, in order to keep Papists out of the government, to be themselves proscribed by the "Test Acts?" Or was it their setting an example of "being in the fear of God all the day long," while Charles, and his dissolute court, flattered and cajoled by aspiring churchmen, were hurrying the nation into infidelity? It is probable Mr. Southey may mean, that they were the innocent victims, who were sacrificed on the altar of intolerance; that by their sufferings our offended prelacy might at least have their anger gratified, though not appeased!

As to the sweeping censure on the Historian of the Puritans, it is difficult to conceive that Mr. Southey can really believe his own assertion. Dr. Jennings, who preached Mr. Neal's funeral sermon, says, "His impartial regard to truth has received a very considerable testimony by means of an attempt that was made to discredit his 'History of the Puritans,' in a book that was written against his first volume [by Dr. Maddox]. Mr. Neal did so effectually answer it, and so thoroughly vindicate that volume of his history, as may reasonably persuade us that he could, and no doubt would, have as thoroughly vindicated the other volumes, from what has since been published against them [by Dr. Walker], if the declining state of his health would have permitted him."

The fact is, Mr. Neal always bears a decided testimony against ecclesiastical impositions, restraints upon private judgment, and persecution for conscience sake; but he does this without any partiality. He condemns the Presbyterians as much as the Episcopalians, when they violated the principles of the most entire civil and religious liberty. One quotation from his Preface to Vol. II. will show the cause of his unpardonable offence, and probably of Mr. Southey's splenetic remarks.—"I have," says he, "always declared against restraints upon conscience among all parties of christians; but if men will vindicate the justice and equity of oaths *ex-officio*, and of *exorbitant fines*, *imprisonment*, and *banishment*, for things in their own nature indifferent; if they will call a relation of the illegal severities of *council-tables*, *star-chambers*, and *high-commissions*, a satire against the present establishment, they must use their liberty as I shall mine, in appearing against ecclesiastical oppression, from what quarter soever it comes."

The fair fame of the man whom we have endeavoured to vindicate from anonymous slander, stands on too firm a basis to be affected by mere declamation, however oracularly expressed. If we have been wrong in attributing it to the *Poet Laureat*, we shall regret that circumstance, though we think the source of our information cannot have misled us.

The Trial of the Rev. Edward Irving, M. A. with Five Portraits by Crookshank. 8vo. 3s. Sold by Lacey and Co.

After the grave and oracular opinions of Newspaper editors, in favour of this "remarkably smart and well-done bit of foolery,"—this "very clever and amusing *jeu d'esprit*," &c. &c. it may be thought a piece of hardihood in us to denounce it as a publication, which it is disgraceful to any christian minister to have compiled, or to any religious bookseller to have published.

We strongly suspect that mere cupidity dictated the work, and that from the sale of five editions the publishers have obtained "the hope of their gains." But we seriously ask whether it agrees with righteousness and the fear of God, to hold up a minister of Christ to ridicule, and by caricaturing a good man, to furnish aliment for men of corrupt minds? We see enough in Mr. Irving's "Orations and Arguments" to condemn, and have heard enough of his vanity to make us weep; but we should deem it a gross insult to the common sense and religious feelings of our readers, were we to recommend this "Trial." We are sorry that the advertisement of such a pamphlet, accompanied by so much puffing, should

have appeared even on the covers of our work. We confess we were not inclined to laugh at any part of the proceedings detailed in this made-up "Trial," except at that which seems to have greatly surprised, and mightily delighted, the editor of a periodical work,—that he should have been found among the witnesses! For this high honour, probably, ("for all the best blood of England was there!") he has thought it but grateful strongly to recommend the publication.

The Excellence and Utility of the Evangelical Ministry, as exercised among Evangelical Dissenters: A Sermon occasioned by the Death of the Rev. James Hinton, A.M. late of Oxford. By Joseph Ivimey.

Mr. Ivimey is certainly entitled to our esteem and our thanks for the prompt and affectionate display of christian sympathy which he has never failed to evince, when Zion has clothed herself in mourning because her teachers were removed. His last publication was a tribute of respect to the memory of Ward; and he meets us again on the present occasion, bearing his sincere and well-merited testimony to the honourable character and ministerial usefulness of Mr. Hinton. His funeral discourse for this excellent man is founded upon 2 Cor. iv. 5, 6, 7. The passage affords him opportunity to delineate the prominent features of a gospel-minister, and to assign the reasons why God has appointed such an office to be executed by man; and the sermon is concluded by reflections, arising out of the history of Mr. Hinton and the church at Oxford.

From a long and intimate personal knowledge, we rejoice to confirm as a fact what Mr. Ivimey ventures to express as an opinion, "that the features of the gospel minister's portrait were seen in his character. His religion was that of the heart; his sentiments were drawn from the gospel only; his constant topic in preaching, was the suffering atoning Son of God; and the promoting of the spiritual interests of the church over which the Holy Ghost had made him an overseer, was the work and business of his life." We revert with feelings of vivid and tender interest to the labours and the example, the ministry and the companionship, of this holy, and amiable, and venerated man. We remember with what an elevated tone of devotional feeling he always appeared in the house of God, and with what integrity, benevolence, and courtesy, his conduct was marked in the world. He sustained through life a character which was not only irreproachable, but eminent, combining in no ordinary degree, and exhibiting with no common lustre, qualities both of a moral and an intellectual kind, which had been cast in the finest mould; and we think Mr. Ivimey perfectly correct in his estimate, when he assigns to him the rank of one of the best of dissenting preachers. The station which Divine Providence appointed him to occupy, was confessedly one both of great importance, and of great difficulty; but he filled it with high and unblemished reputation, nor was he removed from it to his eternal reward, till, by the blessing of the Great Head of the church on his pious, energetic, and judicious exertions, he saw the goodly plant of Nonconformity strike deep its roots—and rear high its stem—and spread wide its branches—and yield its clustering fruits in a city, where least of all perhaps such results might have been anticipated. He was honoured of God, and his memory will be embalmed in the affections of his sorrowing church, while the Dissenting interest at large will feel that it has lost one of its purest ornaments, its ablest ministers, and its most devoted friends.

The Decease of eminent Ministers a Source of Lamentation. A Sermon on the Death of the Rev. J. Hinton, A.M. Oxford: preached at the Protestant Dissenting Chapel, Ensham. By John Thomas Dobney. Holdsworth. 1s.

Mr. Dobney's sermon is a tribute of respect to the memory of a kind

friend, and father in the ministry. It is founded upon the inspired account of the funeral of Stephen, Acts viii. 2, and several suitable reasons are assigned why the decease of eminent ministers is lamented by their surviving friends. We a little wonder that Mr. Dobney should have selected a text which relates to one, the prominent feature of whose character was that of a deacon; and whose usefulness in that important office, in the church at Jerusalem, appears to have been the chief cause of such deep lamentations.

We think Mr. Dobney was right in complying with the earnest entreaties of his friends, that he would gratify them with the publication of his sermon, which we doubt not, will be often read with interest by those who had a warm attachment to the excellent minister whose death it improves, and whose usefulness it will tend to keep in their remembrance.

Pastoral Narratives; illustrative of the Importance of Evangelical Religion, and its Tendency to promote the Happiness of its Subjects. Bds. 97 pp. 1s. 6d.

In this very pleasing and instructive little book, we accompany a christian minister in his pastoral visits. We see the folly and misery of irreligion, and the wisdom and excellency of religion, faithfully delineated in scenes drawn from the life. As in the oracles of truth, the divine precepts and maxims are illustrated by historical facts, so here the aid of real examples is called in to prove, that "the fear of the Lord is the beginning of wisdom," and that "to depart from iniquity is understanding;" that "wisdom is a tree of life to them that lay hold upon her, and that happy is every one that retaineth her;" whilst "judgments are prepared for scorners, and stripes for the back of fools." We highly recommend this little volume to our young readers, as well as to those parents who are not in the habit of visiting the abodes of the poor.

LITERARY INTELLIGENCE.

Just Published.

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The Approach of the latter Days; in Four Dissertations on the following Subjects: The Sword, or War, Pestilence, Famine, and Antichrist. Reprinted from a Work published in 1713.

A Sketch of the Life of the Rev. Jules Charles Rieu, Pastor of the Reformed Church, Fredericia, in Denmark; with Practical Remarks and Illustrations, and a large Introduction, containing an Account of that Colony, and Anecdotes of some of the most eminent Protestant Ministers on the Continent. In one Volume, 18mo. with an Engraving. Price 1s. 6d. Boards.

The Private Correspondence of the late William Cowper, Esq. in Two Volumes, 8vo. now first Published from the Originals, is in a forward State, and may be expected in the Course of the present Month. This Work will, it is presumed, form a valuable Addition to his "Life," as throwing a new Light upon those Parts of his interesting Character, which have hitherto been but slightly alluded to.

The Christian Gleaner, Vol. I.

Extracts from the Diary of Michael Underwood, M.D. 7s.

The Argument from the Abrahamic Covenant, in reference to Infant Baptism, proved to be invalid: by Joseph Kinghorn. Price 2d.

Memoir of Khrishna-Pal, by the late Rev. William Ward, with a fine Portrait. Price 1s.

The Anti-infidel and Christian Manual of Education and Science, Nos. 1, 2, 3, 4. Price 2d.

Essays on Prayer and the Ministry of the Word. By the Rev. S. Green. 5s.

Memoirs of Howard. By James Baldwin Brown, LL. D. 2nd Ed. 15s.

Burder's Mental Discipline. Parts 2 and 3. 4s. each.

A Father's Reasons for not Baptizing his Children. By a Lay Member of the Church of England.

Intelligence, &c.

Registers of Dissenters.

Mr. Editor,

As the Register of Births and Burials among Dissenters seems to have excited considerable attention, if you will allow one who has had many occasions to study the subject in a variety of bearings, to communicate the result of numerous inquiries and researches, and some experience, during the last thirty years, it may prove acceptable to many.

Respecting the term "*legal*," as applied to Registers, it should be observed—The ministers of the establishment, being the servants of the state, exercise their official duties under its direction—and forms for registering Births and Burials, *cum multis aliis*, are provided, and their filling up enforced by law. Nevertheless, such Registers, though for the above reasons called *legal*, are liable to dispute, if they bear marks of neglect, omission, erasure, or other reasonable cause of doubt as to their correctness. On the other hand, the state having no official servant in a dissenting congregation, necessarily leaves it to common wisdom and prudence in what relates to secular affairs. If a dissenting congregation makes no record of births or burials, the law takes no cognizance of such neglect. This folly will punish itself, should a proper document become desirable. If a congregation possesses a parcel of desultory, irregular, or discordant (perhaps detached) memoranda, about one who was born and another who was buried, the law is wholly silent respecting them. Should evidence be offered from such a source, it will be examined by the laws of evidence, and probably be rejected, not because it is not *legal*, but because it bears internal proof that it is not fit to be relied on. If a congregation choose to keep a fair, uniform, and correct Register of all Births and Burials occurring therein, there is no law to prevent it, nor is any form prescribed. Such a Register, produced for any legal purpose, will be received, according to the laws of evidence, to all intents and purposes as fully as if it were a Parish Register. In a number of cases requiring such documents, within my own knowledge, during the last thirty years, their credibility has never been affected by the consideration of their having been made by a parish priest, or by a dissenting minister, or by a parent in a family Bible. Whenever a Register has been produced for legal purposes, the whole question, as to its value, as evidence, has turned on such inquiries as these —Is it a *genuine* document? Is there any reason to doubt its *correctness?* The only superiority which Parish Registers possess over those of a dissenting congregation, arises, not from the latter being less *legal* than the former; but, *enforced by law*, Parish Registers are more regularly kept, so as to bear internal evidence of being veritable records of facts. If a Parish Register were as slovenly and as informally kept as those of some dissenting congregations, its evidence would not be worth a rush in a court of law. Let the Register of a dissenting congregation appear, on inspection, as fair, uniform, explicit, and regular as that of a parish church, and for every legal purpose your readers may rely on its sufficiency.

Rebus sic stantibus, no legislative enactment on the subject appears necessary, or even desirable. A dissenting Register, *well kept*, affords effectual evidence for all practical purposes: but no law could confer validity upon an article wanting *prima facie* evidence of credibility. Nor do I imagine that dissenting congregations would much like a prescribed form of Register, enforced by penalties, with an inspector appointed to visit and report upon their entries or their neglect. Confessedly important as the subject is, and miserably neglected as it undoubtedly has been, every congregation is fully competent to provide for the future; and where no Register, or a defective one has been kept hitherto, proper steps should be taken to insure a credible record of births and burials* henceforward. Perhaps the following may assist such as desire to do so.

About twenty-five years ago, a wealthy and respectable Baptist con-

* Even where *births* are properly registered, *burials* are generally neglected, although every one acquainted with law-proceedings knows they are of equal importance, on some occasions.

gregation found their old Register book quite full; and desirous of having a new one provided in the best form for securing all the purposes of such a depository, they stated various cases, and obtained the opinions of several respectable barristers on the subject. In consequence of the recommendations of these legal advisers, they procured a book of printed blank forms, which has ever since been kept in the vestry, where it is deposited with other writings and documents belonging to the congregation;* and, on any woman coming to return thanks after child-birth, one of the forms is filled up and signed by the minister. There was no stated minister at the time this book was made, nor for several years after; but the officiating minister always signed the book.†

A book containing blank forms was recommended for the following, among other reasons—

1. Such a book, always at hand, requires but a momentary attention to fill up a form, according to a specimen instantly seen, and the minister can sign it without hesitation or delay. Every one knows how much the facility of doing a thing tends to insure its being done.

2. These forms secure the insertion of name, place, and date, in a uniform and explicit manner, so as not to be doubtful or misunderstood. Before the law provided printed forms in parish churches, there were entries in the register books with very surprising omissions. Some wanted the *name!* others the *date*—and you could not always know whether it was a birth or a burial that was intended. Printed forms remedy all this.

3. A book of this kind, kept fair, and every entry regularly signed by the officiating minister, if produced in any court of law, would carry the evidence of its authenticity along with it.

It needs only be added, that in case of any mistake, no erasure or blot should be suffered, nor any leaf torn out. "Error" may be written in the margin of a wrong entry, and the proper entry be made in the next form.

There is a register at Dr. Williams's Library in London, and various modes have been adopted in other places; but I know of none so well calculated as the above to secure *facility*, *perspicuity*, and *credibility*. SENEX.

* The Register Book, being public property, should on no account be in the custody of an individual, but deposited in a convenient place of safety.

† Some of your readers may like to be informed that books of this description are kept for sale by Mr. Penny, Wood-street, Cheapside, London; and may be had by ordering them of any bookseller in town or country.

CONFLAGRATION AT SAREPTA.

(Extract from a Circular Letter.)

IT has pleased the Lord our God, whose ways are often inscrutable, but always righteous and full of love, to visit our congregation at Sarepta in Russia with a very heavy disaster. On the 9th of August last, about one o'clock in the afternoon, a fire broke out in one of the out-houses of the Tobacco manufactory; and as all those premises were built of wood, and by the long continued drought and heat had become like tinder, the flames spread with such rapidity, that all human help proved vain; and in the short space of four hours and a half, the shops, with all the buildings belonging to the manufactory, the apothecary's shop, the large distillery, the warden's house, the two large houses of the single brethren, with all their shops and farming premises, and twenty-four dwelling-houses, (comprising three-fourths of the whole settlement,) were laid in ashes. Thus twenty-eight families, all the single brethren, seventy in number, and about twenty families of workmen and servants, were bereft of their habitations. When the fire had reached the most dangerous place, between the single brethren's house and the closely adjoining out-buildings of the minister's house, it pleased God to grant success to the unwearied exertions of those who came to our assistance, and to put a stop to the progress of the devouring element; otherwise in half an hour more, the whole settlement of Sarepta would have been converted into a melancholy heap of ruins, and all its inhabitants left without a home.

Any contributions for the relief of the suffering congregation at Sarepta, will be most thankfully received by the ministers of all the brethren's congregations, and by C. I. Latrobe, Secretary of the Unity of the Brethren in England, No. 10, Nevil's-court, Fetter-lane.—Subscriptions will also be received by Messrs. Hoares, Bankers; Seeley and Son, 169, Fleet-street; Hatchard and Son, Piccadilly.—N.B.

Sarepta is a settlement of the United Brethren, in Russian Asia, near Czarizin, on the Wolga. It was first established in the year 1765, by five brethren from Herrnhut, in the hope that it might be the means of bringing the Calmucks, and other tribes in the vicinity, to the knowledge of the truth. The population has by degrees increased to nearly 500 inhabitants. The attempts made during the first fifty years of its existence, to effect the conversion of the surrounding heathen, did not prove successful: but a subsequent effort in the year 1815, to which the brethren were encouraged by a liberal grant from the Directors of the London Missionary Society, has been blessed to the conversion of several souls, and the gathering of a small flock of Calmucks, who are at present encamped in the plains adjoining Sarepta.

An Account of the Church of Christ assembling in the old Meeting-house at Isleham, Cambridgeshire.

The 24th of August, 1662, ought never to be forgotten by the friends of religious liberty, as the time when so many learned, faithful, and godly ministers of the gospel were obliged, for conscience' sake, to leave their stations of usefulness. This period is not less to be remembered as the era at which many of our dissenting churches date their origin.

The dissenting cause in this village may be traced back to the days of Holcroft, and so to the passing of the Act of Uniformity.

After the ejectment of Holcroft from Basingbourne in this county, he was determined, if possible, not to neglect the spiritual concerns of the people; who had previously formed themselves into a congregational church from different and distant parts of the county. It now being impracticable for them all to assemble in one place, as they had done before, he met them in separate societies, to pray and preach, and administer to them the Lord's supper. One of these societies met at Thurlow's house at Cambridge, another at Barrington, another at Clopton, one at Eversden, one at Guyhorne, one at Waterbeach, &c. &c.—*See Bap. Regis. No.* 18, *page* 234.

Some of these followers of this truly great and pious man, who resided at or near this place, and others who lived at Guyhorne, (as appears from the Church-book at Isleham,) about the year 1680, united themselves to the church at Rothwell, in Northamptonshire, under the pastoral care of Mr. Richard Davis. Having continued members there until the year 1693, they were dismissed, and were formed into a church at Guyhorne, choosing David Culey as their pastor.

The number of members dismissed from the church at Rothwell was 40, who resided at different places; some at Guyhorne, some at Thetford (near Ely), some at Soham, and others at Isleham. At each of these places Mr. Culey preached, and administered the Lord's supper.

The following year it was agreed at a church-meeting held at Soham, that where there should be the greatest number of members, that place should be the seat of the church. Isleham and its vicinity having the greatest number about this time, the church business was transacted there, and the other places were considered as branches of the church at Isleham.

Mr. Culey continued to exercise the office of pastor until the year 1699, when for some crime (the nature of which does not appear) he was cut off from their communion.

The exact number of members at this time does not appear, but it must have been very considerable, as it included persons from Barton Mills, Burwell, West Dereham, Ely, Exning, Fordham, Freckenham, Guyhorne, Hilgay, Lanwood, Little Port, Mendlesham*, Mildenhall, Moulton, Newmarket, Reach, Soham, Swaffham, Thetford (near Ely), &c. &c. Several of these places have now distinct churches.

For about seven years the church remained without a settled pastor, and Robert Moody (a ruling elder) was in the habit of preaching the word of life to his brethren. In the year 1706, Mr. Samuel Campion, a member of a church at Wellingborough, was invited to preach at Isleham; and he was set apart to the pastoral office Nov. 29, 1708. Mr. Campion continued to labour here with a favourable reception, and a considerable degree of success, until the year 1724, when the Lord called him to shine as the brightness of the firmament, and having turned

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* Mendlesham is nearly thirty miles from Isleham. In the year 1715, twenty-one members, who resided in its vicinity, were dismissed from Isleham, and formed themselves into a church at this place.

many to righteousness, as the stars for ever and ever. He had three daughters, whose children's children, even to the third and fourth generation, are now many of them respectable and pious characters in this village. "I have been young, and now am old, said the Psalmist, yet have I not seen the righteous forsaken, nor his seed begging bread."

The year before the death of Mr. Campion, the place of worship in which the congregation now assembles was built, as appears from a stone in the south-end, bearing the date of 1723. After the death of this good man, the church again remained without a settled minister for four or five years, when Mr. Thos. Mumford, a member possessing preaching abilities, became their pastor. He was a plain experimental preacher, advancing the truths of the gospel in an unadorned style. It was once said in the hearing of Dr. Conder, that Mr. Mumford of Isleham was a blundering preacher. "Be it so," returned the Doctor, "still he blunders out many precious truths."

Many of the people here were at this time very much drawn aside from the simplicity and holy tendency of the gospel, by the hyper-Calvinism of Hussey and others. These sentiments were not a little encouraged, after the death of Mr. Mumford, which took place in or about the year 1748, by the preaching of Mr. Cranston. Though there were some who appeared delighted with the Crispism of Mr. Cranston, there were others who had more scriptural views of the doctrines of divine grace, and hence he did not preach long at Isleham, yet quite long enough to poison the minds of several of his hearers with his sentiments. Such preaching is, (as Mr. James has said of the papal priesthood,) "like a poison-tree in the garden of the Lord." Its deleterious effects are often seen in repressing the growth, and fading the flowers, of plants previously the most flourishing.

Mr. Cranston being removed (after having preached about four years) in 1753, Mr. Samuel Lambert was invited to preach to the people at Isleham. Mr. Lambert was a member of the church assembling in College-lane, Northampton, then under the pastoral care of Mr. W. Jolley. He came to Isleham under very unfavourable circumstances, arising from the prejudice of those who were in love with Mr. Cranston's Antinomianism. Having supplied the people, however, for four years, he was unanimously requested to become their pastor, and was ordained on April 27, 1757. The ministers engaged were Wayman of Kimbolton, Sibley of Cambridge, and Maulden of Burwell.

Mr. Lambert continued to discharge the ministerial functions with a good degree of success, both at Isleham and West Row, (a hamlet belonging to Mildenhall,) at the latter of which places he preached every six weeks. This place, before the death of Mr. Lambert, became a separate interest. Its present pastor is Mr. Leonard Ellington.

The church and pastor met with considerable trouble, about the year 1777, from some of the members both at West Row and Isleham, who encouraged smuggling by purchasing uncustomed goods. This practice was very firmly opposed by the pastor, and several of the members; but such was the perverseness of some, that they would neither yield to reason nor scripture, and the result was, that the church was broken up, and no person was admitted to subscribe again to their covenant who would encourage such fraudulent proceedings.

Mr. Lambert had many supports as well as discouragements during his long career at Isleham. In the year 1790, Mr. Morris, one of the members of this church, and a few other pious persons in and about Newmarket, (the place of his residence,) were formed into a church there. Mr. Morris had previously encouraged the preaching of the gospel at Newmarket; and though it then met with much opposition, (as it has more or less continued to do in that dissipated place,) the Lord has not disregarded this effort to extend his kingdom, but has smiled on the labours of his servants, and the cause is now going on with a considerable degree of prosperity under the ministry of Mr. Lee.

Mr. Lambert had the honour of sending out from the church at Isleham two most affectionate and godly ministers; Mr. Thomas Barron, who preached the gospel successfully at Cottenham for many years, and Mr. William Brown, who was the worthy and affectionate pastor at Keysoe in Bedfordshire for more than fifteen years.*

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* See Baptist Magazine for September, 1819. Mr. Brown was the only son of a grand-daughter of Mr. Campion.

Towards the close of Mr. Lambert's life he met with considerable uneasiness from Mr. Gisbourne, who was at that time preaching at Soham. Many of Mr. Lambert's hearers, and especially some hopeful young persons, left him to go to hear Mr. Gisbourne. The result of this was, that when the mask was taken off by the Soham preacher, and the Doctrine of the Trinity openly opposed, the Isleham hearers forsook him; but instead of returning to the old place, many of them formed themselves into a separate interest of General Baptists, which is now under the pastoral care of Mr. R. Compton.

Having preached at Isleham for fifty-two years, and having nearly completed the seventy-fifth year of his age, Mr. Lambert was taken to the enjoyment of that "rest which remains for the people of God." It is recorded of him in the Church-book, that "with great faithfulness, and considerable success, he preached the gospel here. At an early period of life he was an afflicted man, and so continued till his last hours; yet such was his zeal for God, that though his health was much impaired, he constantly attended to the public and private duties of his office till within three months of his death. He was favoured with a desirable share of spiritual enjoyment a few days preceding his dissolution. On the 2d of November, 1805, he was dismissed from the church militant, and we are persuaded that he is now happy in the church triumphant."

The pastors at Isleham had hitherto been Pædobaptists, but at the death of Mr. Lambert, the Baptist members forming the majority, they chose as the successor of Mr. Lambert, Mr. Hugh Mackenzie, a Baptist minister. Mr. Mackenzie was ordained pastor of this church, Nov. 19, 1806. Messrs. Norman, Nicklin, Oates, and Tull being engaged in the services.

Mr. Mackenzie having preached here for nearly 13 years, resigned his pastoral charge, and left Isleham towards the close of the year 1817. His ministry was attended with a considerable degree of success: many were added to the church, some of whom have fought the good fight of faith, and have entered into their rest. Others there are who, though they exhibited blossoms equally fair and promising, have proved fruitless; and others who still remain the humble and honourable followers of the lowly Jesus.

Mr. Robert Saunders, the highly esteemed and affectionate pastor of the Baptist church at Barton Mills, who had been in the habit of speaking from the scriptures towards the close of Mr. Lambert's life, was, by Mr. Mackenzie and the church at Isleham, called to the ministry in 1807. In 1811, a church being formed at Barton Mills, he was ordained pastor; in which place the Lord has owned his pious and disinterested labours for much good.

At the resignation of Mr. Mackenzie, the church again became destitute of a pastor; when, through the medium of their respected friend Mr. Brown of Keysoe, a letter was addressed to the present pastor, then a student at Stepney, who having preached for some time, was eventually ordained on the 3d of November, 1819.*

Thus we perceive that this part of the Lord's vineyard has existed as a distinct society for more than a century; and, though assailed in all directions with nipping blasts and malignant storms, the vine has not yet been destroyed.

To the existing society there are, from the review we have taken, powerful motives for gratitude to the Great Head of the church, for having preserved them from any gross departure from the truth as it is in Jesus. Notwithstanding the various attacks of heterodoxy in its Socinian and Antinomian forms, the arm of Almighty Power has defended, and the stream of Sovereign Mercy has comforted, this Hill of Zion.

This sketch should also excite to holy diligence and zeal, not only in this church, but in all our churches. We see what the zeal of our forefathers accomplished. They met with difficulties, but their love and fortitude surmounted them; and by their instrumentality the word of life sounded out into various places. In the unwearied activity of Holcroft, and others of a kindred mind, we have an example highly worthy of our attention and imitation.

This review should likewise excite an earnest spirit of prayer, that the Lord would not depart from us; but that by the out-pouring of the Holy Spirit he would greatly revive us. "God be merciful to us, and bless us, and cause his face to shine upon us."

J. R.

Isleham, August 6, 1823.

* See Baptist Magazine for March, 1820.

BAPTIST
Auxiliary Home Missionary SOCIETY.

THURSDAY, November 6, 1823, a meeting of ministers and friends was held at the Rev. Mr. Phillimore's, Kingston, Surry, when the following resolutions were agreed to.

1. That this meeting feels deeply concerned at the low state of religion in some churches of the Baptist Denomination, at the affecting circumstance of the dissolution of other of our churches, and in general at the state of ignorance and destitution of a gospel ministry in the south-west of Middlesex and parts adjacent.

2. That we greatly rejoice in the benevolent labours of those societies and individuals who have directed their attention to these and neighbouring districts, and earnestly pray that a divine blessing may succeed their endeavours to disseminate gospel truth.

3. That it appears to this meeting, that the united efforts of all the societies now in existence, and the means now employed, are inadequate to meet the necessities of the case; and that it is our duty to do the utmost in our power to supply the lamentable deficiency.

4. That a Society be formed, in connection with the Baptist Home Missionary Society, to be denominated *The Baptist Auxiliary Home Missionary Society for the South-west of Middlesex, and parts adjacent.*

5. That every person subscribing not less than half-a-guinea per annum be a member of this Society; and that ministers subscribing be members of the Committee, *ex-officio.*

6. That, from the Subscribers to the Society, a Committee of not less than twelve be chosen to manage its concerns, five of whom shall be a quorum.

7. That the Committee shall meet quarterly; and that in case urgent business shall occur in the intervals, it shall be competent for the Secretary to summon a special meeting.

8. That Mr. John Ruff, Upper Rathbone-place, be the Treasurer, and the Rev. B. Wilmshurst, No. 10, Bidborough-street, London, be the Secretary.

9. That the following persons be members of the Committee for the ensuing year, with power to add to their number:

Rev. Messrs. Cramp, Coles, Dyer, Hoby, Ivimey, Phillimore, Pritchard; Messrs. Bailey, Bowyer, Carto, Irving, Keene, Long, Mills, Martes, Ruff, Truelove.

All communications to be made to the Treasurer or Secretary, as above.

AUG. 5, at FERNEY, near Geneva but in France, and the residence of Voltaire, a Bible Society was formed. In this beneficent work the Baron de Stael was the prime mover; but a peasant, who was at the meeting, spoke with such feeling as to make a deep impression. Thus, at length, the blessed antidote will be circulated from the very spot whence the arch-infidel issued his poisonous attacks upon Christianity! Here, too, it is proposed to erect a Protestant evangelical church: and the Government have allotted, upon application, one hundred Napoleons for the purpose. The inhabitants of the district are poor; but, compared with their slender means, they have contributed much.—Above £259 are required to complete the necessary sum, and this, it is hoped, may be derived from the christian charity of England, to which an appeal from fellow-christians is never made in vain.

ASSOCIATIONS.

MAY 20, 21, at Olney, the NORTHAMPTONSHIRE ASSOCIATION. Moderator, Mr. Simmons. Sermons by Messrs. Perkins, James, and Cox, (Rom. x. 2. Rev. xxii. 3. John xix. 25.) Devotional services by Messrs. Simmons, Evans, Patrick, Bumpas, Hall, Knowles, Atkins (Indep.), Daniel, Morris (Indep.), and Anderson. Collections were made for the Provident Society, and the Association Fund. Circular Letter, "The Cause and Cure of a Spirit of Lukewarmness in Religion." 34 Churches, 2853 Members in 33 of them, (there being no Letter from Walgrave). Increase of members 50. Next Association at Nottingham, Whit Tuesday and Wednesday, 1824.

June 3, 4, KENT AND SUSSEX ASSOCIATION at Eyethorn. Sermons by Messrs. Smith (1 John iii. 2), Blakeman (Isa. lx. 1), and Coleman (Josh. xxiv. 15). Devotional services by Messrs. Giles (J.), Groser, Gates,

Martell, Giles (W.), Anderson, Broady, Marsh, Atkinson, and Petherbridge. 21 Churches. Increase of members 39. The Circular Letter (by Mr. Clark), *The best means of promoting the peace of the churches.* Next Association at Rye, first Tuesday and Wednesday in June, 1824.

WESTERN ASSOCIATION. — This ancient Association of Baptist Churches having existed, with very little interruption, for nearly a century and a half, was dissolved by mutual consent at the last Meeting held in the Whitsun-week at Chard, Somersetshire. The principal reason for this was, that the Association having grown so large, including more than seventy churches, and the place of meeting being necessarily so distant from many of the churches as to render it very inconvenient, if not impossible, for many of the brethren to attend, the great end of an Association was in a measure defeated, and the pleasure and advantage resulting from such a friendly intercourse of sister churches was rarely to any extent enjoyed. It was therefore deemed advisable to break it up, and form in its stead three or four smaller ones, connected with the principal parts of the District, most eligible from their local situation, as furnishing points of strength and union, such as Bristol, Wellington, Plymouth, and Salisbury or Portsmouth.—It was suggested that such an arrangement might be made as to the time of meeting in the several Associations, that messengers might pass from one to the other; and thus a friendly intercourse be preserved among those who had been so long united, but who, from a painful sense of duty, and a supreme regard to the cause of Christ, agreed to separate from each other.—Agreeably to these suggestions, the friends connected with the Wellington District assembled in that town on the 31st of July, when Mr. Dyer, Secretary to the Baptist Mission, kindly presided, and preliminary resolutions were entered into, preparatory to a more decisive meeting to be held at Cullompton, Devon on the 17th of September following.—At the time thus proposed, the ministers and representatives of many of the churches connected with this district assembled, when Mr. Winterbotham of Shortwood was called to the chair. After the resolutions determining to form a new Association for this district were passed — the question relative to the application of the Association Fund was discussed. Mr. Winterbotham suggested the propriety of applying it solely in aid of the Widows' Fund, as a mode by which the ministers might most essentially benefit themselves,* by providing for the support of their widows and orphan children, when they should be removed from the sphere of mortal labour to their reward. The suggestion, after the most serious deliberation of the ministers present, was most cordially approved; and other resolutions, connected with the new Association were adopted, which are here subjoined, for the information of the district generally, and of those brethren and churches who have been formerly united in the West; and those churches in the neighbourhood which have not yet expressed their wish to join the union, might have an opportunity of so doing at the first meeting of the Association.

At a Meeting held at Cullompton, Devon, on Wednesday the 17th of September, 1823, Mr. Wm. Winterbotham of Shortwood in the Chair,

It was resolved unanimously,

I. That in consequence of the dissolution of the Western Association, it is expedient and desirable to form a new one for this district, to be called "THE BAPTIST ASSOCIATION FOR PART OF THE WESTERN DISTRICT."—II. That the preliminaries heretofore read at the commencement of the Annual Meetings of the Old Western Association, be adopted as the basis of this, and read in like manner at the commencement of every Annual Meeting; and that generally the same plan of proceeding be followed as heretofore. —III. That the Association Fund, formed of the Annual Collections of the different churches, be appropriated exclusively in aid of the Fund established for the support of the widows and orphans of Baptist ministers.—IV. That at the Association a standing Committee be appointed for the ensu-

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* In consequence of the divisions of the Association, the amount of pecuniary aid that could be afforded to ministers with small salaries in this district, if the fund were distributed as formerly, would afford a very small, and therefore inefficient, relief; and this case is generally provided for by the Baptist Home Missionary Society, where ministers employ themselves to any extent in village preaching.

ing year, not to exceed seven in number, (five of whom shall be a quorum,) the business of which Committee shall be to arrange with the several churches the best mode of collecting for the Fund, and attend to any other business of the Association.—V. That the first Meeting of the New Association for this district be held at Wellington, Somersetshire.—VI. That the brethren R. Horsey and Baynes be appointed to correspond with the churches of the late Association, in reference to the most eligible period of Meeting, in order to form a bond of union between them; and that, if there be no obstacle in the way, it is desirable that this Association meet the second week in June, 1824.—VII. That Brother Sharp of Bradninch be appointed to draw up the Circular Letter.—VIII. That the church where the Association is held, shall have the right of appointing two preachers; and the Association invariably appoint a third from their own number; and that Brother Toms of Chard be the preacher appointed for the ensuing year by the Association.

Signed,

W. WINTERBOTHAM, Chairman.

SEPT. 24, upon the dissolution of the *Western Baptist Association*, was formed at Dock-row, a new one called the SOUTHERN. It is to meet in Easter week, and in September, at the churches in rotation. There is to be a FUND, from an annual collection by each church, and collections at the Easter meeting, one-third for poor ministers, and two-thirds for itinerant preaching. At the spring meeting, there will be *Association Letters* from the churches, and a *Circular Letter* from the Association. At the September meeting, the business of the *Auxiliary Missionary Society* will be attended to. *Representatives* of the churches, the minister and one messenger. The minister of the church where the Association meets is to be *Moderator*. It consists at present of 16 churches, viz. Batramsley; Broughton; Foxton; Lockerly; Newport; Pool; Portsea, 6 churches (Dock-row, Ebenezer, Lake-lane, Meeting-house-alley, Salem chapel, and White's-row); Romsey; Salisbury; Southampton; and Winchester. New churches will be received into it, unless distance, &c. render it unadvisable. First Association at Batramsley, Easter Tuesday and Wednesday, 1824. The Circular Letter by Mr. Draper, the *Secretary of the Association* for the present year, to be *On the Advantages of Associations*. The *Secretary of the Itinerant Society* for the present year, Mr. Tilly of Portsea.

Sept. 14—18, an Association of the WELSH BAPTISTS in London was held at their chapel in Moorfields. An Annual Association is in future to be held.

Sept. 23, 24, was held at Dock-row chapel, Portsea, the HANTS and WILTS Auxiliary Baptist Missionary Association. Sermons by Messrs. Franks, Draper, Saffery, and Russell, (Luke xxiii. 42, 43. John xxi. 15, 17. Heb. ii. 14, 15. Heb. ii. 3). Devotional exercises by Messrs. Burnett, Mursell, Cakebread, Clay, Bulgin, Yarnold, Arnot, George, Reave, Tilly, Griffiths, and Saffery.

OCT. 1, the Thirty-fifth Meeting of the WILTS and SOMERSET Association was held at Bradford. Mr. Porter of Bath preached in the morning from John i. 14; Mr. Gough of Westbury Leigh in the afternoon from 2 Cor. ix. 15; and Mr. Crisp of Bristol in the evening, from Phil. iv. 4.—The next Association to be at the new Meeting-house, Trowbridge, on Easter Tuesday, 1824. The minister of Melksham to preach.

ORDINATIONS, &c.

JULY 21, the Rev. G. Wright was publicly recognized as the pastor of the Particular Baptist Church at BECCLES, Suffolk. Mr. Clarke of Sarsingham commenced with reading 1 Tim. iii. and prayer. In the absence of Mr. Harvey of Horham, who was prevented attending by an unforeseen providential event, Mr. White of Lowestoff stated the nature of a gospel church, and proposed the usual questions. Mr. Goymour of Yarmouth offered the ordination prayer, and Mr. White delivered the charge from 1 Cor. iv. 1. In the afternoon Mr. Gowing of Halesworth prayed, and Mr. Goymour addressed the church from 1 Thess. v. 12, 13, and in the evening Mr. Clarke preached from 1 Peter i. 5. In the course of the morning service, Mr. Kent, one of the deacons, gave an

affecting detail of the trials and vicissitudes of the church for several years past. The solemnities of the day appeared to excite a general interest in the feelings of a numerous audience.

JULY 26, the Rev. Samuel Nicholson was ordained pastor of the Baptist Church assembling in How's-lane, PLYMOUTH. Mr. Horton, of the Square, Plymouth Dock, read the scriptures and prayed; Mr. Nicholson, Senior, of Kingsbridge, introduced the business in the usual way; Mr. House of Dartmouth, offered the ordination prayer; Mr. Wilcocks of Pembroke-street, Dock, delivered the charge from 1 Timothy iv. 16; and Mr. Dyer, (Secretary of the Baptist Mission, and formerly pastor of the church,) addressed the people in the evening from 1 Cor. xvi. 10. The Wesleyan and Independent ministers of the town and neighbourhood took a part in the devotional services, and the whole solemnity seemed highly to interest the very large and respectable congregations that attended. O Lord, send now prosperity!

JULY 30, a new Baptist Meeting-house was opened at KENSINGTON GRAVEL PITS. In the morning Mr. Bulgin (late of Poole) read and prayed; and Mr. Upton, sen. preached from 1 Col. iii. 6. In the afternoon, Mr. Hargreaves read and prayed; and Mr. Ivimey preached from Gen. xii. 6—8, and Heb. xiii. first part of 10. In the evening, Mr. Wilmhurst read and prayed; Mr. Pritchard preached from 2 Chron. vii. 16; and Mr. Robert Upton concluded in prayer. The attendance was very respectable, and the services of the day exceedingly interesting. The church in this place (which was collected a few years ago, by the blessing of God on the joint labours of Messrs. Upton, Ivimey, and Pritchard,) have met for some time in a room, which being found very inconvenient, the present neat and commodious building has been erected, at the expense of about £700; towards which the sum of £25 6s. was collected during the day; and an appeal will shortly be made to the benevolence of the religious public, to liquidate the remainder of the debt.

AUGUST 21, Mr. David Davies, from the Stepney Academy, was ordained co-pastor with the aged and venerable Mr. Butterworth of Evesham, in Worcestershire. After Mr. Butterworth had given a concise account of the origin and progress of the cause in that place, related the circumstances which led to the union, asked the usual questions, and received Mr. Davies's confession of faith. Mr. Page of Worcester offered up the ordination prayer. Dr. Newman then delivered an impressive charge to the minister, from Col. iv. 17; and Mr. Coles of Bourton-on-the-Water delivered a discourse to the people, from Phil. ii. 29. The other devotional parts of the service were conducted by Messrs. Trotman of Tewkesbury, W. Davies (student at Stepney), Price of Alcester, and Waters of Pershore. In the evening, Dr. Newman preached again to a large and attentive congregation, from Luke xvi. 29. Mr. Franklin of Coventry commenced this service with prayer; and Dr. Newman concluded. May the impressions produced on this day be permanent, and lead to much practical utility!

AUG. 26, a new chapel was opened for public worship of the Particular Baptist Denomination in SWAFFHAM, Norfolk; and Mr. John Hewett was at the same time ordained pastor of the church which has very recently been formed there. The Rev. J. Williams of East Dereham began the service by reading the 4th chapter of Ephes. and prayer; the Rev. Mr. Pickers of Ingham stated the nature of a gospel church, asked the usual questions, and received the minister's confession of faith, &c. The Rev. J. Kinghorn offered up the ordination prayer, with imposition of hands, and then delivered a charge to Mr. Hewett, from 2 Tim. ii. 1; the Rev. G. Gibbs delivered an address to the church, from Ezra x. 4; the Rev. Mr. Briscoe of Lynn Regis offered up the concluding prayer; and the Rev. J. Carver of Necton gave out the hymns. The Rev. Mr. Briscoe preached in the evening, from Zeph. iii. 16, 17. The congregations were large and attentive, and we believe it was a day of pleasure and profit to many. The church and congregation, though most of them in humble circumstances as to the things of this world, have, nevertheless, raised a considerable sum towards the erection of their present place of worship, which is very plain. But they will be under the necessity of making an appeal to the religious public for assistance. For this purpose a case is drawn up, which is cordially recommended by the Rev. J. Kinghorn and the Rev. G. Gibbs.

SEPTEMBER 3, was opened the new Baptist Meeting-house at HILLSLEY, Gloucestershire, 38 feet by 30 feet in the clear, with galleries. Mr. Lowell of Bristol preached in the morning from Psalm cxxii. 1; Mr. Winter of Ditto in the afternoon, from John iv. 24; and Mr. Thorp in the evening, from Rev. x. 1. The devotional services were conducted by Mr. Daniell and Mr. Griffiths of Kingswood, Mr. Brown of Long Ashton, Mr. Rodway of Grittleton, and Messrs. Burchell and Mursell of Bristol Academy.—The congregation, assisted by the liberality of christian friends to whom the case has been presented, have raised £200 towards the expense of the erection, and a further application for a similar purpose will be made to a benevolent christian public.

IN the year 1819 a few persons, about thirteen in number, residing in DOVER, and members of the church at Eyethorn, agreed to assemble weekly for prayer, and entered into a subscription for the purpose of introducing the preaching of the gospel, whenever a suitable place and minister could be procured. They continued in this course till the year 1822; a large room was then fitted up, which was opened for public worship on the 15th of January in that year, when also the abovementioned persons were formed into a christian church. The congregation having considerably increased under the ministry of Mr. Petherbridge, who has laboured among them since February last, it was determined to erect a Meeting-house for their accommodation. A suitable spot of ground was purchased, on which a substantial and convenient place of worship has been built, by one of the members of the church, *for the cost of labour and materials only, without any profit.*—The Meeting-house was opened for public worship on Wednesday, the 17th of September. Mr. Chin of Walworth preached in the morning, from 1 Cor. iii. 11; Mr. J. Giles of Eyethorn in the afternoon from Mark xi. 22; and Mr. Wm. Giles of Chatham in the evening, from Acts xiii. 39. The devotional services were conducted by Messrs. Cramp of St. Peter's, Seckerson of Dover, Atkinson of Margate, Clark of Folkstone, Cross of Canterbury, and Belcher of Folkstone. Although the weather was unfavourable, the congregations were large, and the sum of £40 4s. was collected on the occasion.—The cost of the building (including £305 for the ground) will somewhat exceed £1200. To defray this sum, an appeal must be made to the benevolence of the religious public, the resources of the infant church at Dover being extremely limited.—Dover is a town much frequented as a watering-place by visitors from London. It has been therefore long thought desirable to have a respectable place of worship, for the use of those friends who belong to the Particular Baptist Denomination. This want being now supplied, it is hoped that the friends of evangelical truth will, by their liberality, show their approbation of the undertaking; and that those members of our churches, who may visit Dover, will countenance and encourage the little flock assembling there.—Subscriptions will be thankfully received by *Mr. Samuel Watson*, 12, Bouverie-street, Fleet-street, London; *Mr. George Kitson*, 11, Dover-place, New Kent-road; *Mr. Farmer*, Biggin-street, and *Mr. Moat*, Cannon-street, Dover.

OCT. 7, the Rev. B. Beddow was ordained pastor of the Particular Baptist Church at COSELEY, Staffordshire. Mr. Hardcastle of Dudley began with prayer; Mr. Morgan of Birmingham delivered the introductory discourse; Mr. Birt of Birmingham offered up the ordination prayer, attended with the imposition of hands, and afterwards addressed the newly ordained minister from 2 Tim. ii. 7; and Mr. Matherson of Bilston concluded. In the evening Mr. Franklin of Coventry addressed the church from Luke viii. 18.

JULY 29, a new Baptist Meeting-house was opened at Rowley, Staffordshire. The Rev. I. Birt of Birmingham preached in the afternoon, and the Rev. T. Morgan of Birmingham, in the evening. The devotional exercises of the day were conducted by Messrs. Hardcastle, Pool, Hutchings, Beddow.

The attendance was numerous, and the prospect of usefulness is encouraging. And August 25, a Baptist church, consisting of seven members, was formed at the same place. Mr. F. A. Waldron commenced the services with prayer; an address, on the nature and order of a gospel church, was delivered by Mr. Matherson; and Mr. Bissel (Minister of the place) concluded with prayer.

AN ODE

TO

THE MEMORY OF THE LATE MR. WARD.

FIRST STRAIN.

AWAKE the harp, O sacred Bard,
To plaintive, slow, and melancholy tones,
And o'er the tear-dew'd tomb of Ward.
Respond to weeping Zion's doleful moans.

Alas! that man of God is now no more:
The ruthless foe, in unexpected hour,
The saint belov'd from our embraces tore;
And left us to lament the dire event,
In mute and sorrowful astonishment.

No more, on earth, shall we behold his face;
No more, from him, receive the word of grace;
No more, by him, be rous'd to active zeal;
No more for dying heathens made to feel.—
No more shall you, his worthy colleagues, see
Below, his active, fervent piety;

No more will he your arduous labours share;
No more for you pour forth the fervent prayer;
No more his necessary counsel give;
No more, by offices of love, relieve
Your pious hearts when burden'd with distress.—
No more, ye India saints, will he address
To you, the doctrines of the sacred text;
No more instruct you kindly when perplex'd;
No more will heave the sympathetic sigh;
No more his charity your wants supply.—

No more for those whose sin-besotted minds
The horrid chain of paganism binds,
Present the prayer which love to man indites;
No more oppose their sanguinary rites;
No more reveal the true and only God;
No more direct to Jesus' precious blood;
No more deter them from woe's dread abyss;
No more point out the path to endless bliss.

We fondly hop'd he'd spend his seventy years
On earth, to bless mankind; alas! these tears
Proclaim our hopes are vanish'd: in their stead
Our souls are fill'd with dumb despair—he's dead.

Oh! why, great King in Zion, why
In life's best days permit thy saint to die?
Why call him from thy church away,
When most she needed and desir'd his stay?

SECOND STRAIN.

Strike the harp to livelier strains,
Zion, cease thy mourning voice,
For a time forget thy pains,
And that Ward *has liv'd* rejoice.
His invalu'd life will be
Cause for joy eternally.

In youth he lov'd the Saviour's name,
Embrac'd the bleeding cross;
Terrestrial pleasures, wealth and fame,
For Jesus counted loss:
To Him devoted all his days
In turning sinners to his ways.

By him, on India's coast proclaim'd
The gospel num'rous conquests gain'd:
Through him, the sacred volume spread
Wide through the regions of the dead:
The hosts of hell were heard to groan,
And Satan trembled on his throne.
Sinners saw and felt their need,
Left their idol blocks and rites,
Turn'd with contrite hearts to God,
Pardon sought through Jesus' blood,
From their guilt and sin were freed,
And enjoy'd those high delights
Which from piety proceed.

Some are safe arriv'd in heaven
All their sorrows o'er;
Others by life's storms are driven
Tow'rd that happy shore.

His constant, unabating diligence,
His deep humility,
His ardent zeal, guided by manly sense,
His fervent charity,
His warm and practical benevolence,
From ostentation free;
Present a bright example to our view,
And bid the tardy saint pursue
The path of worth, with all his might:—
They dissipate the clouds of doubt
By which the sceptic would put out
Religion's animating light.

THIRD STRAIN.

Strike the harp to heavenly measures,
Sing the boundless, endless pleasures,
Ward's enraptur'd soul inherits
In the world of blessed spirits.

Low before the throne behold him
Cloth'd in robes of spotless white,
In his hand a harp of glory,
On his head a crown of light.

See him gaze with holy rapture
On his Saviour's lovely face,
Guided by the sacred Spirit
All his glorious beauties trace.

Hear him strike his harp of glory
To the praise of saving love,
And his voice rehearsing anthems
Sung alone in realms above.

Thee, before Immanuel's footstool
See him cast his radiant crown;
Saying, with adoring posture,
"Take it, Saviour, 'tis thine own."

There he sees the blessed spirits
Whom he knew and lov'd below,
Whose departure thence to glory
Fill'd his heart with deepest woe.
With them he converses sweetly
Of the dang'rous path they trod,
And the wond'rous love that brought them
Safely to the mount of God.

Why that shout which shakes heaven's concave,
Filling hell with horrid dread?—
News arrives from lower regions,
Of the glorious gospel's spread.
With what extacies *he* listens
To th' angelic herald's voice;
Ev'ry sentence yields him pleasure,
And makes all his powers rejoice.

Hark! another shout of triumph
Sounds throughout the spacious domes:
Lo! a band of guardian angels
Bears another spirit home:
He with rapture gazes on it
As it falls before the throne:—
Well he may:—it first lov'd Jesus
Through the truth by him made known.

But cease, O Bard:—the theme's too high
For earthly songs:
My spirit longs
To hear it sung beyond the sky
By heavenly tongues.
Lord, bid my longing spirit fly!

W. H. C.

Froome.

Sonnet on the Death of the Rev. James Hinton.

OH! happy was thy exit, blissful saint;
No pining sickness tir'd thee—care opprest—
No grief domestic marr'd thy coming rest;
Short was thy warning—sweet thy dying plaint;
Calm, sunny were thy thoughts—thine accents faint;
By virtuous children lov'd, by friends carest,
Thy sorrowing flock thou leavest, peaceful, blest;
Oh! happy was thy exit, blissful saint.

So falls the goodly palm-tree, as it grew,
With clust'ring dates, and graceful foliage crown'd:
Nor light'ning scorch'd, nor age consum'd its hue;
Its dirge is sung, in most pathetic sound,
By grateful pilgrim, who had often staid,
Refresh'd and cheer'd, beneath its cooling shade.

SIGMA.

Calendar for December.

2. Moon passes Mercury O. 15 morn.
2. New Moon I. 36 aft. Too far south to cast her shadow on the Earth.
9. Ceres south X. 32 aft. Altitude 52°. 40′.
11. Herschel south I. 34 aft. Altitude 15°. 4′.
13. Sun (as to longitude) between the Earth and Mercury, IX.30 morn.
15. Moon passes Saturn VIII.30 morn.
15. Moon passes the Pleiades.
17. Full Moon IX. 50 aft. Too far north to pass through the Earth's shadow.
18. Moon passes Jupiter V. 15 aft.
21. Moon passes Pi Leonis at midnight.
26. Moon passes Mars, X. 15 morn.
28. Moon passes Venus III. 45 morn.
31. The following Stars south, (Merid. Alt. at London prefixed.)

73°9′ Mirach (Andromeda's waist) VI.20 aft.
61 . 5 Ram's following horn, VII.16.
41 . 52 Menkar (Whale's upper jaw) VIII.11.
62 . 1 Brightest of the Pleiades, VIII. 55.
54 . 37 Aldebaran (Bull's right eye) IX.44.
30 . 4 Rigel (Orion's right ankle) X.24.
66 . 56 Bull's northern horn, X.33.
44 . 40 Bellatrix (Orion's right shoulder) X.34.
37 . 9 Orion's girdle, X.46.
45 . 51 Betelgeux (Orion's left shoulder) XI.3.
22 . 0 Sirius (the largest of the fixed stars) XI.55.
70 . 45 Castor (Castor's left eye) O.45 morn.
44 . 10 Procyon (side of Canis Minor) O.52.
66 . 56 Pollux (Pollux's right cheek) O.56.
30 . 36 Alphard (Hydra's heart) II.40.

CORRESPONDENCE.

In answer to numerous inquiries upon that subject,—we understand that the legality of the Registers of Dissenters is under the consideration of the Deputies for taking care of their civil affairs.

J. P. asks, "How can the preposition 'with' [I indeed baptize you *with* water, Matt. iii. 11.] be reconciled with dipping or plunging?" Answer, The Greek preposition "EN," (whence the Latin and English "IN"], here translated "WITH," is translated in the 6th verse "*in* Jordan;" Eph. v. 19, *in* your heart; Mark xiii. 24, *in* those days; 1 Cor. xi. 3, *in* weakness—*in* fear—*in* much trembling; ver. 5, *in* the wisdom of men—*in* the power of God; Rom. ix. 1,—2 Cor. xii. 2, *in* Christ—*in* the body; Luke i. 17, *in* the Spirit; Matt. x. 16, *in* the midst; Eph. vi. 24, *in* sincerity; 1 Tim. iii. 15, *in* the house; ver. 16, *in* the flesh—*in* the Spirit—*in* the world; Matt. vi. 9,—Mark xiii. 32, *in* heaven; 1 Cor. x. 2, *in* the cloud—*in* the sea; Rev. xvi. 3, *in* the sea; &c. The learned Dr. George Campbell being a Pædobaptist, must be allowed to be a competent and impartial authority on this subject. He has translated it, "*In* water"—"*in* the Holy Spirit."—"So inconsistent," he says, "are the Protestant translators, that none of them have scrupled to render εν τω Ιορδανη, in the sixth verse, *in Jordan*, though nothing can be plainer than that, if there be any incongruity in the expression *in water*, this *in Jordan* must be equally incongruous. But they saw that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying, *with the water of Jordan* which would have made their deviation from the text too glaring. The word Βαπτιζειν, both in sacred authors and classical, signifies *to dip, to plunge*, to immerse, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dying cloth, which was by immersion. It is always construed suitably to this meaning." In reply to his other question, we can only say, that of the many excellent Treatises on Baptism, we do not know which is the best, some of them excelling in one respect, and some in another.

Irish Chronicle.

From the Journal of Mr. M'Carthy.

(Concluded from Page 484.)

She expressed her astonishment above all things that persons should say they know that they are in the favour of God. I directed her attention to a tree in blossom before her door, and said, How do you know there is life in that tree, seeing the life, in itself, is not perceivable? I was answered, By the effects it produces, for it would neither have leaves, blossom, nor fruit, if it had not life in it: even so, said I, we should remain carnal, earthly, sensual, and devilish, was it not for the life-giving influence of the Holy Ghost, which works in our minds every thing holy, heavenly, and divine; this change of heart, together with the manifestation we have of the love of God in the gift of his Son, gives us to know that we are in his favour. By the latter we know he loves sinners in general; but in the former we know he loves us—"we know we are passed from death unto life, because we love the brethren." And it is God that worketh in you to will and to do of his good pleasure. And he which hath begun a good work in you will perform it until the day of Christ Jesus! Then, said she, is it possible that we may have an assurance of our future felicity before we die? She seemed much animated whilst I referred her to the following proofs of it: "Behold! God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he is also become my salvation; yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Now, Sir, if infants die without baptism, what will become of them in the eternal world? I replied, As I said before of penance, so I now say of baptism, if that could take away sins it would be another way of eternal life besides the sacrifice of Christ. All the sins of God's people were atoned by our great High Priest, the Lord and giver of life; and there is no other way of salvation. The word of God speaks of no baptism, but the baptism of believers; and they are not baptized to take away their sins, but in humble obedience to the great command of him who hath redeemed them. The conversation continued a long time, and turned on all the leading doctrines of popery. The good effects of my tour amongst the people this day were visibly seen, as my auditory was greatly increased in the evening.

Tuesday, 22, I preached at Readcastle, and was attended by a humble, simple, and well-disposed people, who seemed to receive with avidity the word of life. Wednesday, 23, proceeded to Ringstown, and am sorry to inform you, that the door of the house where I preached heretofore was shut against me, as the woman of the house had received positive orders not to admit me any more. The woman who owns the house seemed full of trouble at having to put the word of God from her door; not merely because she saw the sinfulness of it herself, but also because it was the dying injunction of her husband that she should open the door of her house for me. The following are her own words: Some time before the death of my husband, he heard you preach at Mountroth, and found the greatest good from it; and left it as his last words, that we should hear you ourselves, and invite you to the house to preach the gospel. Another friend opened his house, and we had a good time. I rode about twenty miles, and preached at Annaharvy in the evening. I continued my tour until Sunday the 27th, when I again preached at Rahue; the day was wet: the numbers were not so numerous as on former days, but we had a good time.

Monday, 28, brother M'Kaage and I rode together to Curnomuclo; he preached a very applicable sermon on the state of the people; and deems it an important station. We went round the neighbourhood to invite the inhabitants out to hear the word; and never was I more struck with the utility of conveying the gospel to the cabins of the poor, than I was at hearing a poor man, whom I invited to

attend preaching at Tenelick, say, Sir, that house is too fine for us poor people to go to. The poor people feel themselves out of their own sphere when they go to the houses of the opulent to hear the gospel preached to them; and feel themselves greatly complimented and favoured by taking it to their dreary dwellings. Tuesday, 29, I preached again at Ballymahon, and Wednesday, 30, brother M'Kaage preached at Tenelick. It delights me when I can get any of my brethren in the ministry to assist me in the good work; and I think, under God, much of our success depends on our unity, and striving together for the promulgation of the gospel. Thursday, 31, I inspected the school at Toome; found present 73 children. There are in the list 100. 6 children committed nine chapters to memory since the 5th inst. I gave to the children who most stood in need of them, 19 Testaments, 24 second-class spelling books, 13 of the first class: and 5 of the multiplication table books to children prepared to use them. At preaching in the evening we had a memorable time indeed.

Friday, August 1, I proceeded to Kenagh school; the numbers present were 94 children, and on the list 100. Since July 4, eighty-six chapters had been committed to memory by 29 repetitioners. There are 40 children in it now reading the word of God, and shortly will be committing it to memory; 9 have been advanced from the primer class spellers to the readers the last quarter. It would be superfluous to say, after this statement, that this school is prospering over and above our most sanguine expectations; and although the Toome school cannot cope at present with it, neither as to numbers nor number of chapters committed, yet it is doing well; and as they have now got Testaments and other books, and are therefore without excuse, I hope we shall soon be able to make a good report of it likewise. In the evening every spot in the house was crowded, and I think the power of God accompanied the word delivered to the hearts of the people, for, at the conclusion, we were ready to say, Lo, God was in this place. Saturday, 2, I rode to Marte to preach, a poor, sterile, and prejudiced spot, where I have very little hope of any good being done. Lord's-day, 3, rode eight miles, and peached, at ten o'clock, at Athlone. As the Sunday school is conducted in the meeting-house at two o'clock, I announced my intention of preaching at Irish Town at that hour; and, indeed, the house was well filled by the inhabitants of the neighbourhood; and while I preached from these words, "Felix trembled," every heart seemed to feel the pungency of the word; and the good effects of thus "redeeming the time," were manifestly seen; for we had at the meeting-house many persons who had not previously attended. We had a good time at the communion, and I think the Lord has begun a good work amongst us. Monday, 4, I preached to them again, and had a blessed time: all seemed to be greatly affected, and determined to know nothing but Jesus, and him crucified. From thence I proceeded to the inspection of the school; there were 65 children present, most of them Catholics. Since the 7th of July, 16 of the children committed twenty chapters to memory. There remains 100 on the list. I received a message to attend a meeting convened by a few ladies who are in the habit of sitting under our ministry; and I soon found the object of the meeting was for me to explain the word of God to them. No sooner was this meeting over, than I went to see a lady of high respectability, who was confined to her bed by dangerous illness; she seemed to enjoy the opportunity as a time in which she was much favoured of God, seemed to know the gospel, feel its influence, and triumph over death, and long to be with Jesus. Here likewise we had a few friends; and while I was reading appropriate portions of the word of God, showing the necessity of a full and complete conversion of soul to Christ, and conformity to his likeness, all seemed to feel as if it was an epitome of heaven. It was about three o'clock when these meetings were concluded, and I rode off in all speed for Furbane; the people were coming to preaching before I had finished my dinner; they seemed to catch the flame carried from Athlone; and we all had a good time. Thursday, 5, rode about sixteen miles to Ballinasloe, and preached in the evening. All my friends were exceeding glad to see me, as I had not time to visit them for several weeks, nor did they know of my coming. I had to explain to one of them that worn-out question, If we are saved by grace, then there is no use in believers' baptism? I asked him, Do you receive the ordinance of the Lord's-supper? Yes, Sir, he replied. I then said, Why do you do so? and

he said, Because Christ has commanded me, (all smiled,) I said, that is the reason why true believers adhere to that divine commandment. Wednesday, 6, I preached at a new place, within about four miles of Ballinasloe; the house was well filled; and several of my hearers followed me from the town; we had a glorious time; and on our way back we could say, "It was a time of love." From Ballinasloe I proceeded to the town of Galway; and here a new scene at once opened to my view, the wilderness appearance of the country, when instead of shady bowers and blooming hedges surrounding the fields, nothing but stone walls put together, without lime or art, were to be seen; and instead of the fertile land accustomed to see on my usual tours, it presented the utmost sterility; and indeed it wore a lively picture of the awful state of the minds of the people. The whole country abounds with popery: the gospel is not known by the people, nor is it preached, except in the town of Galway, where they are favoured with a faithful preacher of the imputed righteousness of the Lord Jesus; he is a minister of the established church. There are supposed to be about sixty thousand inhabitants in that town; and may we not say, what is he among so many? The average attending his ministry is not more than three hundred, as the Protestant population are but few. It was just as if I had gone into some strange land, as almost all classes and denominations in the town and in the country spoke their vernacular tongue. Here is a field for schools, for Irish readers of the New Testament, and every exertion which can be made to reclaim the thousands of benighted inhabitants, scattered through some hundreds of miles, perishing for lack of knowledge. It would be endless to tell the places I went to, the families I visited, and the individuals with whom I conversed on the subject of the gospel. While riding along the road I was asked, by rather a respectable looking man, if I had been at the race which was in that neighbourhood; I said, if it was at the other side the road I would not think it worth my notice. You are like our priest, said he, for he preached against it last Sunday, and said, you have committed a heinous crime in not sending your horses to draw home my turf, which is now spoiling on the bog, instead of taking them to the races last Saturday. I merely mention this occurrence to show the trash imposed on the poor people instead of the glorious and everlasting gospel. I conversed with a Catholic gentleman on the utility of forming schools, and giving the peasantry a regular education, and the knowledge of the scriptures, to reclaim them and better their condition: but he objected to the introduction of the scriptures altogether: however, after part of two days contention, he admitted that the New Testament might do some good to them, but said he would not admit the Old Testament on any account; for, said he, who would believe any thing so unlikely as that Jonah should be three days and nights in the fish's belly? He did not seem a little confounded when I referred him to the words of Christ on that subject, and said, men do always err, not knowing the scriptures, nor the power of God.

Friday, 14, returned to my own region, and through the kind exertion of C. A——, Esq. I obtained the permanent use of the Session-house in Parson's Town, and mean to make it a regular station in future. I appointed the day for preaching, and left some of my handbills with a friend to give publicity of it to the inhabitants and its vicinity. Lord's-day, 16, I preached twice at Ferbane, administered the Lord's-supper to the members: we had a happy day. One Catholic, lately reformed, and three others, came about sixteen miles to hear the word, and converse with me on the subject of the scriptures. Good is doing; the preaching of the gospel is bringing lost sinners to God; to him be all the glory. I went on my regular routine until Friday, the 22nd, when I visited the school at Ballowley, and found 58 children present, 71 on the list; 9 of the readers committed sixteen chapters to memory since the last inspection. I preached in the evening. Lord's-day, 24, I preached at Rahue, from these remarkable words of the prophet: "They have transgressed my commandments, changed my ordinances, and broken the everlasting covenant;" and then proceeded to the river, followed by all my hearers and many others, and baptized Doctor M'M—— of B———. The greatest decorum prevailed. Catholics assisted me in going down into the water, and coming up out of it; and all heard with the utmost attention while I spoke to them at the water-edge. We returned to the meeting-house: he was admitted a member of

that church, and we had a happy time at the communion. The first time he heard me preach he came on purpose to criticise; but the Lord owned his own word; and I verily believe him to be a truly pious and converted character. You may see by my report that I now preach in his house at Ballymahon, in the county of Longford. I preached again in the evening, and was well attended.

The 25th preached at Curnomuclo, the 26th at Ballymahon, the 27th at Tenelick, the 28th at Toome, and Friday, the 29th, inspected the school there; found present 76, on the list 100. Fourteen children committed 25 chapters to memory since the 31st of July last. Saturday, the 30th, preached at Testie, and on Lord's-day, the 31st, at Athlone, at ten o'clock, at the meeting-house; at two o'clock at Irish Town; and at seven in the meeting-house: the two latter times I was remarkably well attended. Monday, September 1, I preached at Eglish; and Tuesday, the 2nd, at Parson's Town, and had about two hundred hearers: but this was not to be wondered at, as it was my first time to preach there; and the handbills excited the curiosity of many to come and hear what the dipper had to say. When I state the number of persons I have had to hear me, I generally ask the opinion of others, and take the average number; yet I wish it to be understood, that it is not my own opinion I give on that subject, but the opinion of my friends. I went on my usual route until I could proceed no farther, as my poor mare became rather lame, occasioned by taking gravel in the hoof, therefore I could not meet my dear friends at Abbeleix on the 7th, according to engagement; nor could she travel until Thursday, the 11th, when I fell into my regular circuit at Aanaharvy, where the house was crowded, and had a good time. One person proposed for baptism; and, indeed, it may be truly said, "is not this a brand plucked out the fire!" It would not be prudent to tell the life he lived for many years; but now even the enemies of the gospel cannot but say he is a new man. I cannot tell how thankful I feel to my great Lord, who is using such an unworthy creature to call home his banished ones. May the Lord increase the number daily. I proceeded from thence to Clanlost, to inspect the new school established there by the committee; and am sorry to say, that through opposition, its success is not promising at present; however, I shall be able to give you a more decisive statement of it in my next. I rode about forty miles that day to be in time to meet my engagement at Rahue, where I preached at the usual time in the forenoon, on Lord's-day, the 14th. Immediately after the dismission of the congregation, we proceeded to the river, and baptized Mr. S. P———, of A———, on the profession of his repentance towards God, and faith in our Lord Jesus Christ. The day was fine, and it was delightful to see the respect paid to the institution by all present; the banks of the river were lined with spectators, Catholics, Protestants, and Baptists; and whilst singing, praying, and addressing them on the subject of the gospel, and the nature and design of the ordinance, it would be difficult to tell which of the parties shewed the greatest respect and attention. Monday, 5, the inspection of the Ballowly school was pleasing; many children were present; 10 repeated thirty chapters. Thus I have given you some account of my proceedings the last quarter; it would be tedious to tell you the whole. May the God of love and peace be with you, is the prayer of yours truly,

J. M'CARTHY.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Designation of Missionaries.

In the course of the month just closed, three Missionary brethren, in connexion with the Society, have been set apart to their important work.

Mr. Andrew Leslie was designated at *Coventry*, on Tuesday, October 14. The service was introduced with reading the scriptures and prayer by Mr. Hardcastle of Dudley. Mr. Dyer, junior Secretary to the Society, explained to the numerous congregation the nature of the business on which they were assembled, and received from Mr. Leslie a most interesting narrative of his early life, together with the confession of his faith. The ordination prayer was offered by Mr. Franklin, minister of the place, (one of whose daughters is married to Mr. Leslie,) after which an affectionate charge was delivered by the venerable Dr. Ryland, founded on Acts xxvi. 16—18. Mr. Jerard, pastor of the Independent church in the city, formerly under the care of the Rev. George Burder, closed the service in prayer. In the evening, a sermon was delivered by Mr. Morgan of Birmingham, from Isa. xlix. 24, 25. The various engagements of the day appeared to make a deep impression on the very large and respectable assembly, and it is hoped, may hereafter be found to have been accompanied with permanent spiritual benefit. The collection at the doors amounted to £24.

On the same day, *Mr. Thomas Burchell* was designated at the Meeting-house, newly erected in the Courts, *Trowbridge*, Wilts. Mr. M'Farlane, minister of the place, commenced the service with reading the scriptures and prayer. Mr. Crisp of Bristol delivered a very appropriate introductory discourse from Luke xiii. 38. Mr. Burchell then gave a very satisfactory account of his conversion to God—the manner in which he was led to devote himself to the Missionary cause—and a concise statement of the truths which he proposed to make the subject of his ministry among the heathen. Mr. Saffery of Salisbury offered up the ordination prayer; and Mr. Winterbotham of Nailsworth, Mr. Burchell's pastor, gave him a very impressive charge from Rom. x. 12—15, after which Mr. Seymour of Bradford concluded in prayer. The audience was numerous and attentive, and seemed much gratified by the solemn and pleasing services of the evening.

A double lecture was preached on the next evening, at the other place of worship, (where Mr. Walton, formerly of Cheltenham, has lately been settled,) by Mr. Burchell and Mr. Winterbotham.

The last of these interesting services was held at *Little Ailie-Street, London*, on account of *Mr. Ebenezer Phillips*, October 24. Mr. Ivimey read and prayed. The business of the evening was introduced by Mr. Dyer, who received from Mr. Phillips the replies to the questions usually proposed on these occasions. Mr. Gray of Chipping Norton, under whose care Mr. Phillips had, for a considerable time, pursued his studies for the ministry, commended him, by earnest prayer, to God. Mr. Shenston, the minister of the church, gave him a suitable and encouraging charge from 1 Sam. xvii. 37. and Mr. Eason of Homerton concluded with prayer.

The whole of these Missionary friends, with their wives, including Mr. and Mrs. Philippo, have now sailed for their respective destinations. Mr. and Mrs. Leslie embarked on board the Providence, Capt. Remington, at Portsmouth, (after having been most kindly and hospitably entertained for a week previously, by our respected brother, Mr. Mileham,) on Thursday morning, Oct. 30. At six o'clock the same evening, began that awful tempest, which raged without intermission for thirty-six hours, and

proved so fatal to numbers of our British seamen. Though exposed to all its fury, the Providence was mercifully preserved, sustaining no other injury than the loss of her topmasts, to repair which they were obliged to put into Falmouth. Here again, our young friends experienced the aid of Christian friendship, and were not a little comforted, after their distressing perils, by the kind attentions of Mr. Green and others, who will accept the cordial thanks of the Society for these seasonable expressions of their regard.

Messrs. Phillips and Philippo went on board the Ocean at Gravesend, on Wednesday, October 29, but as the vessel was detained there a little, they were graciously sheltered from the storm, and had only to encounter the ordinary inconveniences incident to a first embarkation. Our readers are aware that the owners of the Ocean (Messrs. G. F. Angas and Co.) have generously set the example of conveying Missionaries *free of expense* to the Society, a proceeding in which they are cordially seconded by Capt. Whittle, who commands her, and by which a very considerable saving has already been made to the funds of the Mission.

Mr. Burchell, being designed to occupy the station at Flamstead, did not proceed by the Ocean, as that would have involved the necessity of a long, expensive, and fatiguing journey across the island. A passage on moderate terms, was, therefore, procured for him, by the Garland Grove, Capt. Pengilly, for Montego Bay, on which he embarked at Gravesend, Saturday, Nov. 15.

The Committee are thankful that, by means of the continued liberality of the christian public, they have thus been enabled to equip and send forward four Missionaries for foreign service. The expenses attending the measure have, of necessity, been heavy; and as the future support of these brethren will form a considerable addition to the permanent expenditure of the Society, it is earnestly hoped that all its friends will see the absolute need of increasing their efforts in its support to the utmost of their power. The Committee trust also, that the strong interest which has been so generally excited on behalf of these friends, will dictate many fervent prayers on their account, to Him, who alone has power to preserve them from the dangers of the sea, and from the influence of an unwholesome climate, and to make them useful to the souls of men.

ESSEX AUXILIARY *Baptist Missionary Society.*

The third Anniversary of this Society was held at Colchester, on Tuesday, the 23rd of September. Two sermons were preached on the occasion; one in the morning by the Rev. T. Griffin of London, from Matt. xiii. 39. *The harvest is the end of the world;* and another in the evening, by the Rev. J. Wilkinson of Saffron Walden, from Isaiah ii. 2, 3. The business of the Society was transacted immediately after the morning service, when Daniel Blyth, Esq. of Langham, was called to the chair, and the various resolutions were moved and seconded by Messrs. Griffin, Wilkinson, Pilkington, Goodrich, G. Francies, W. Francis, T. Blyth, jun. Quin, and Patmore; by the four first of whom the devotional parts of the respective services were also conducted.

The amount of the contributions from the various churches, will appear in a following number, the whole not having been yet received by the Treasurer. There is, however, reason to hope that it will not be short of former years, and that the energies of the denomination in the county, which have been divided hitherto into different Auxiliary Societies, will be brought into united action against the common foe, and thus be the means of exciting increased encouragement in the common cause. It is with great satisfaction we mention the example of the church at Earls Coln, which, by a little extra exertion, and the weekly donations which have been actively collected from every class of the congregation, has more than doubled the amount of its contributions during the past year.

Let the heart be but properly influenced by the love of Christ, and rightly affected with the value of the soul, the misery of man without the gospel, and the great responsibility attending a christian profession; and we are persuaded that the example, which is thus presented to the notice of the churches, will, in every practicable instance, be productive of universal imitation.

Saffron Walden. W.

STOGUMBER, Somerset.

From Mr. Gabriel to Mr. Dyer, dated Oct. 17, 1823.

In Stogumber and its neighbour-

hood, in time past, little or nothing has been done for the Baptist Missionary Society; but we do hope better things in future, from this quarter. In consequence of our having such a good and glorious harvest, we thought it our duty, to set apart a day to return thanks to our heavenly Benefactor for his goodness and kindness towards us in time of need. This service was held in the Baptist chapel at Stogumber, on Wednesday, the 1st day of this month; brother Steers preached in the morning, and brother O. Clarke of Taunton in the afternoon, and in the evening we held a Missionary meeting, in order to shew forth our gratitude to God for his favours to us.

At this meeting there was but one general feeling that seemed to prevail; that was, as God had done so much for us, we ought to do something for him and his cause in the world. So we called brother Clarke to take the chair, and then formed a Baptist Missionary Association for Stogumber and its neighbourhood, composed of the church and congregation, and as many others as may feel disposed to join with us in the good work. This society is called the Stogumber Association in aid of the Baptist Foreign and Home Missionary Societies; one half of what is collected, after deducting the incidental expenses, is to be paid, every six months, into the hands of the Treasurer of the Auxiliary Baptist Missionary Society for this part of the Western District, and the other half to the Treasurer of the Auxiliary Baptist Home Missionary Society for the same district. I am, yours truly, &c.

W. GABRIEL.

Foreign Intelligence.

SERAMPORE.

THE following particulars, in relation to the afflictive bereavement sustained at this station, will be read with interest. They are taken from a letter written by Mr. Pearce to Samuel Hope, Esq. of Liverpool.

"The funeral was attended by several Missionaries of all denominations; Church, Independent, and Baptist. Brother E. Carey prayed before the removal of the body; Dr. Carey delivered an address at the grave, (in his usual simple and affecting manner;) and Dr. Marshman concluded with prayer. Dr. Carey dwelt with great propriety on the loss we had sustained, whether we considered our departed friend as a christian, head of a family, minister, or missionary—and in the latter character especially, as it regarded both the spiritual instruction and temporal comfort of the Native Brethren."

That this devoted servant of Christ was ripening for glory, was evident to those who had the opportunity of remarking the state of his mind.

"His growing devotion had been for many months past observed by his friends, and death and the invisible world were the common topics of his conversation with them. On the Monday preceding his death, he united in a Prayer-meeting with the Church Society's Missionaries here, and used the following expression, indicative of great humility, and ardent desire for the salvation of the heathen: 'O Lord, if thou seest me unfit for the carrying on of thy cause, and that it is injured by my coldness and want of spirituality, O remove me, and put others more worthy in my room! but let thy kingdom come, and thy will be done on earth, whoever be the instruments.'"

Of the fragment mentioned in the following paragraph, we hope to be able hereafter to give some additional information.

"He was writing an appeal to European Christians in favour of Missionary exertions, nearly fifty pages of which had passed through the press before his decease. The work will derive additional interest now from the consideration of its being his dying effort; and I trust will be blessed to produce a wide, permanent, and beneficial influence. And O that God would, in tender mercy to the heathen, open the windows of heaven, and pour us down a blessing; and having proved, by removing such laborious and useful men as Milne, and Harle, and Keith, and Ward, that he can do without instruments, manifest his own Almighty power and glory by converting the world unto himself!"

CALCUTTA.

THE following Extracts from the Journals of our Calcutta brethren would have had earlier insertion, but for the press of other matter.

January 2, 1823. A poor old man named Gomesh, who heard the gospel some months ago from Paunchoo, has lately been very ill, deeply salivated, which has detained him at home these two or three weeks. Being a little better, he found his way to the station again to-day, though unable to speak plain from the effects of the calomel. He entered into a long and a very pleasing conversation, in which he gave me an account of his feelings during the time of his confinement. I wish it was in my power to give an account of it, in a way that would do justice to its simplicity and earnestness. I cannot help hoping he has found the "pearl of great price." Amongst several things he related, he mentioned the following with great pleasure, viz. that his wife, he hopes, is beginning to seek salvation also. Some little time ago, she used frequently to reproach him for ignorance, saying he knew nothing—ought to learn of her, as she was much better acquainted with religion than he was; to which he replied, "Well, teach me then." It was a sore grievance also that he did not seek instruction among the Catholics instead of going to the Protestants. When he would pray in his house, in the way he had witnessed with us, she would ridicule, or behave unpleasantly. This was very pleasing in one view, as it shewed he was in the habit of prayer, and that he was persevering in the duty notwithstanding the opposition. He mentioned, that since he was confined to his house by affliction, he chanced one day to go into his room, and found his wife praying, and making use of the same kind of language as he has used since he has learned to pray of us, as he expresses himself. This circumstance seems to have afforded the poor old man great pleasure. His recent affliction seems to have co-operated with his former impressions in bringing him near to the Saviour.

Pleasing Account of a Brahmun.

Our friends in England will soon hear of the death of Anunda; but it will be matter of thankfulness to them to learn, that we have now at the station another brahmun who bids fair to be a second Anunda, *(Joy)* the fruit of the Doorgapore station.

Three years ago he was with us for some time, and read through Matthew and part of Mark, and then left us at the importunity, it seems, of an elder brother, a lawyer in the native courts, a man of consequence, and a great opposer of the gospel. After three years he unexpectedly returns, and seems more hopeful than before. I had quite forgotten that such a person had been amongst us, and Paunchoo seems to have had not the least expectation of his returning. And after being long forgotten by us all, he came one night, and walking slowly up to Paunchoo's house, exclaimed *Brother!* "Who are you?" was the reply, "I am Bagungee, the brahmun, who was with you at such a time, and read the Holy Book. *I am come alone, with my life in my hand.*" He was of course welcomed, supplied with a room, and has commenced reading the scriptures as before, and is very diligent. The Lord deepen conviction upon his heart, and give him to his little church here, as a brand plucked out of the fire. I sincerely trust this instance of divine mercy, for I cannot but hope the hand of God is in it, will tend to remove my scepticism. Often I speak upon the subject of salvation by Christ, rather as a duty than a delight, and when persons present themselves for inquiry, I am apt to decide upon it as a bad case in my own mind, before I scarcely exchange a word; and the many cases wherein we have had persons here for a little time, who have then abruptly left us, or given us cause to dismiss them, produced upon our minds a great degree of unbelief, and almost a temper of despondency. But God is to be trusted through all outward discouragements. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." "Lord, increase my faith; and the faith of my companions in the kingdom and patience of Jesus Christ." The first conversation I had with him, left rather a doubtful impression upon my mind, but I have been better pleased the longer he has remained. The first morning, after a little conversation, he asked me whether or no infants were accounted sinners, and so in a state of condemnation? Instead of giving any direct reply, I recited the passage from

Luke, "Lord, are there few that be saved," together with the reply Christ gave, and took occasion to insist upon the importance of a serious attention to our own salvation, rather than to direct our minds by an uncalled for concern about that in which he had no interest. I have had nothing of the sort since, but all has appeared serious.

10th. The Brahmun continues to give increasing satisfaction. His diligence in reading the scriptures is very pleasing, and the increase of christian knowledge, proportionate. I have also perceived a very marked sobriety in his deportment. No irreverence and levity, nor any unprofitable remarks. His diligence in reading the scriptures puts me in mind of that illustration of the kingdom of God, in the *man who went out seeking goodly pearls*. He has already gone through the four gospels, the Acts, and nearly the epistle to the Romans. He truly answers the character of an inquirer, for the whole of his work seems to be the attainment of scripture truth. I have greater hope of him than ever I entertained of Anunda, previous to his baptism. He appears to have much more application and more determined seriousness, though he is an older man, and therefore it might be expected. In our place of worship this morning he made some very seasonable remarks to the people who were collected to hear. If he continues as he has yet gone on, I cannot doubt of his turning out a very consistent christian, and I begin to hope, a usefui preacher too. Paunchoo seems to take a great deal of pains with him, and is not a little delighted with his improvement. His Brahminical thread, malas, &c. he has taken off, and given to brother Penney. With us he at present receives his daily food, and has had one piece of cloth; and besides this, I have not heard one word upon his worldly affairs, and this is no small thing to say. I believe his food is of the very plainest kind, so that I know not how he could do with any thing less. Being a Brahmun of the Cooley cast, he might live in luxury, if he pleased; but he says, "having found the way of life," he has as much as he needs. His brother, who is wealthy, or at least in good circumstances, says he will maintain him if he will leave us and go home. He says in reply, "You know I have been this way ever since I was here three years ago; and I *am* and *shall* be a christian." Three or four people were sent by his brother to parley with him; but it was to no effect. Nearly a fortnight ago I asked him to pray at our evening worship; but he excused himself. I stopped about ten days, and then asked him again: he consented, but was very low and very short, only uttering a few broken sentences. It was, however, very gratifying; for though his words were *few*, they appeared *fitly chosen*. His way of expressing his sense of sin appeared very evangelical: we have little doubt he will gain confidence in due time. His diligence and seriousness promise exceedingly well, and I hope he will prove a useful instrument in making the truth known to others; though his utterance will probably never be so ready and forcible as Paunchoo's.

(To be continued.)

HONDURAS.

A LETTER from Mr. Bourne, dated April 30th last, gives the following account of a visit he had paid to several places under the Spanish dominion, lying to the southward of Belize.

SINCE I wrote you last, I have taken two voyages to the southward. The first was about two hundred miles to the Spanish settlement of Amao, where I remained a few days. The people are in a very wretched state as it respects religion. I was introduced to the Commandant, who after making some inquiries, stated he should be happy to give me any information he could, and that all they required was conformity to the civil authorities. There is a fort and garrison at this place; there is a priest also, who invited me to come and see him. I called at his house, and spent about an hour in conversation with him; he, though probably one of the richest merchants in the place, appeared a very illiterate man. He told me his house was at my service while I remained there; for which I thanked him, but did not avail myself of his offer. One woman, from hearing of what she supposed to be a priest, came to me, wishing to confess; but I dispensed with her offer, praying she might go to a higher source for forgiveness. Soon after my return from this place, an opportunity presented, and I entered on my second voyage. This was up the Gulf of

Dalie to Isabella. The passage up the Gulf was the most delightful of its kind I ever saw. As we sailed up, the mountains on either side us were very high, nearly perpendicular, and covered with a rich variety of the most verdant foliage. This continued for about twenty miles, when the river opened into a large lagoon, which took us nearly a day to sail across; here the land brought the water again into a narrower compass, which continued for some few miles, when we were introduced into a still larger lagoon. After sailing a whole day in one direction across it, we arrived at Isabella. The inhabitants are few at this place; they choose to live more in the interior, on account of the pirates who trouble the coast. It is chiefly occupied as a place to receive goods to and from Guatimala and Belize.

The inhabitants chiefly consist of Indians—there are a few Spaniards—they have no priest among them, and seem, if possible, in a worse condition than those of the former settlement. I took the liberty of talking a little with them, and got about seventy or eighty round me, among whom I distributed a large bundle of tracts to those who could read, and exhorted them to read them to those who could not. There was much eagerness manifested to get them; and among those who could read, and obtained them, were a considerable number of poor Indians, who had come many miles out of the interior, to drive the mules which carry the goods, and were going to return. To one man, who appeared trustworthy, I entrusted another bundle of tracts. He was going into the interior, and promised they should be faithfully distributed.

The following letter, addressed to a friend in Newcastle, gives a more general view of his situation and prospects.

July 17, 1823.

You will probably hear, before this reaches you, that Belize is to be the place of my residence, and the commencement of the Mission in this part of the world; and in this, Divine Providence seems much to have interfered, and, by a long detention, and painful course of discipline, to have taught me the path of duty. I have received a letter from Mr. Dyer, stating it to be the opinion of the Committee, that I should remain at Belize; yet, however, they wish me still to keep my eye on the Indians of the Musquito Shore, and send them information respecting them. I feel fully satisfied with this arrangement, and see much of God in it. It appears of the greatest importance that a Mission be established here first, not only from its loud calls, the greater number of inhabitants you get access to at once, and the probability of its supporting itself at no very distant period, but of its local advantages, and the assistance it may afford to every other Mission in this part of the world. We may hope the period is not far distant when not only something will be done on the Musquito Shore, but amongst the Spanish provinces around this settlement. Indeed, it appears from their internal commotions, that things are now fast making way for the entrance of the Gospel; and I have little doubt but that, in a little time, a Lancasterian School might be established in Guatimala, a city containing 32,000 inhabitants.

But probably you would wish to know what is doing in Belize, relative to religion. As to its means, we have, on the Sabbath, one service at six o'clock, A. M.; one at half-past ten; and between one and two, P. M. we commence the Sunday-school, which continues till about half-past four o'clock; and at half-past six in the evening, we have preaching. The whole of this has often of late fallen to myself, Mr. P. being from home, and Mr. S. being employed up the river. We have besides these, two services on different evenings in the week; also I have devoted a certain portion of time every week to visit the free coloured people, and converse and pray with them from house to house. This, I trust, will in time be attended with beneficial effects. The people to whom I here chiefly refer are disbanded soldiers, who with themselves and families are now near a thousand in number; and are divided into two villages, lying north and south of Belize; but the wet season, which has now set in, has rather obstructed me, the places being at this season in part under water. Some of these people are in the habit of coming regularly to the place of worship, and appear very attentive. Our evening congregations are generally very good; those on the Sunday morning improve gradually, and the school is also on the increase.

From the inconveniences and bad situation of our place of worship, some who have come and expressed a wish to come again are kept away; and on

these and other accounts, the two chief of which are the smallness and high rent of the place, I have been induced to come to the conclusion of endeavouring to get a new place built. One of the oldest merchants has undertaken to procure a lot for me, and several of the magistrates are favourably disposed. I have drawn plans of our intended building, and sent them to America, where it will be constructed. By this step it will not amount to one-half of the expense it otherwise would do. In the plan I have strictly studied economy; if you know of any person or persons who can render us any assistance in paying the debt, which will be necessarily incurred, it will be thankfully received.

* * * * * * I have been to two of the Spanish settlements, laying about from 200 to 300 miles south of Belize. Their state, in a moral and religious point of view, is truly wretched. At one of these places there was no priest, nor regular existing civil authorities. The inhabitants are chiefly Indians. I took the opportunity of distributing a number of Spanish Tracts among them. They were readily and thankfully received; and what was still more gratifying, many of those to whom they were given could read. I left also a bundle of Tracts at this place to go into the interior; and who can say, by following them with our prayers, what through the Divine blessing may be done?

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TO CORRESPONDENTS.

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